PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

The Lutheran Outlook

Wider Horizons

Stiffening Foreign Policy

The Church College as a Christian Community

By Harold L. Yochum

Juvenile Delinquency and the Lutheran Church

By Rudolf H. Schaff

The Camera and the Church

By Charles Weishaupt

OL. XII APRIL, 1947 No. 4

Pointed Paragraphs

OVER-RESTRAINT

The Christian religion too often has been a religion of restraint. That is true particularly of Presbyterians. We have prided ourselves on the fact that we know how to exercise self-control. We want no fanaticism. We want no emotional sprees. We are not like the "cults" that carry emotion to the nth degree. No, we certainly are not!

But maybe we go too far the other way. If someone sings "Rejoice, Ye Pure in Heart!" a little too lustily, we glance at him with a slight frown of disapproval. What is he doing in a Presbyterian church?

I don't mean for a minute that we should adopt all the habits of the so-called "tabernacle religion." I am not advocating that all of us begin to punctuate the ministers' sermons with **hallelujahs** and **amens.** But we do not have to be stiff to the point of immobility, either.

Even Paul with all of his rabbinical training and legislative scholasticism found himself giving forth with bursts of pent-up emotion at times. He even interrupts the trend of his epistles on occasion to utter a burst of joy and praise.

Thomas Franklin Hudson, in
The Presbyterian Tribune.

The world is a difficult world indeed,
And the people are hard to suit,
And the man who plays on the violin
Is a bore to the man with a flute.
And I myself have often thought,
How very much better 'twould be
If every one of the folks that I know
Would only agree with me.
But since they will not, the very best
To make the world look bright,
Is never to mind what others say,
But do what you think is right.

(Anon.)

The wicked are wicked, no doubt, and they go astray and they fall, and they come by their deserts; but who can tell the mischief which the very virtuous do?

—William Makepeace Thackeray.

CHRISTIAN COLLEGES

The Christian colleges of the Protestant church have grown fewer and fewer with the passing of the years. True, some deserted the church; they wanted to be bigger faster, or they wanted accreditation for Carnegie pensions, or they sought what seemed a wider freedom. But by far the greatest number were starved to death by the church. In the years of the heaviest decline in Protestant colleges, the Roman Catholics, let it be said to their credit, were establishing colleges faster than ever. Just a few figures will be illuminating:

	Protestant Colleges	Catholic Colleges
1860	150	13
1900	430	63
1944	291	140

These figures become the more melancholy when one remembers that virtually all of the educational beginnings in this country were religious and Protestant.

—Clarence C. Stoughton.

CATHOLIC INFLUENCE

Not only in domestic affairs—education, the public press, local and national politics—does the Roman Catholic Church set the pattern for the lives of most Americans, but in this country's foreign affairs and international negotiations also, the Roman Catholic Church is always a factor to be reckoned with. A United States ambassador to the Vatican was deemed so vital to our national safety during the war that President Roosevelt risked much to appoint one, if not **de jure** at least **de facto.** And President Truman has been hard put to find excuses to explain Myron C. Taylor's continued presence at the Vatican despite the war's end and the signing of peace with Italy. Every foot of worthwhile movie film seen by the American public is first passed upon by sixteen Roman Catholic priests in a building close to Cardinal Spellman's residence on Madison Avenue in New York. Most editors of popular magazines consider it safer to send advance copies of their publications to the scrutinizers of Bishop Noll's N. O. D. L. (National Organization for Decent Literature) in Washington, D.C., for a clean bill of health.

—The Converted Catholic Magazine.

To be discontented with the divine discontent, and to be ashamed with the noble shame, is the very germ of the first upgrowth of all virtue.

—Charles Kingsley.

A stranger in town said: "Mister, can you tell me where the churches of the town are located?"

"Sure. The synagogue is next to the bank; the Episcopalian is over by the theater; the Presbyterian is within two doors of the cold storage; the Baptist is down by the river; the Methodist is next door to the gas plant."

(Nothing said here about the Lutheran church. But I think it would be located near the electric light plant and power house.)

Forth from his dark and lonely hiding
place
(Portentous sight!) the owlet Atheism
Sailing on obscene wings athwart the
noon,
Drops his blue-fringed lids, and holds
them close,
And hooting at the glorious sun in heaven
Cries out, "Where is it?"

—Samuel Taylor Coleridge.

WHEN TO MARRY

Young people often want to know at what age they should marry. That depends on the individual. The best answer I can give you is: "Marry when you are neither too young nor too old. Wait until you are mature, until you are ready to accept the responsibilities of marriage and realize what all is involved. But don't wait until you are set in your ways that no one can live with you because you do not do your share of the adjusting."

—The Lutheran Standard.

We are born to inquire after truth; it belongs to a greater power to possess it. It is not, as Democritus said, hid in the bottom of the deeps, but rather elevated to an infinite height in the divine knowledge.

—Michael de Montaigne.

The Lutheran Outlook

Official Organ of the American Lutheran Conference

REV. J. A. DELL, D.D., Editor
813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Evangelical Lutheran Church, the Augustana Synod, the Lutheran Free Church, and the United Evangelical Lutheran Church. The Conference has a total baptized membership of 1,721,108. Its congregations number 6,2[illegible] and it has 4,651 ordained ministers.

OFFICERS OF CONFERENCE

President: Rev. Lawrence M. Stavig, D.D., Sioux Falls, S.D.

Secretary: Rev. Norman A. Menter, D.D., Detroit, Mich.

Treasurer: Mr. Otto Leonardson, 2445 Park Ave., Minneapolis 4, Minn.

The Lutheran Outlook is published at S. Fifth Street, Blair, Nebr., and is entered as second class matter at the post office at Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: $2.00 per year in advance; $3.00 for two years in advance. $3.00 per year to foreign countries.

All communications pertaining to advertising, subscriptions and change of address should be addressed to Mr. P. A. Magnuss, Manager, Lutheran Publishing House, Blair, Nebr.

The
LUTHERAN OUTLOOK

UME XII APRIL, 1947 NUMBER 4

EDITORIAL

HE "ONE WORLD" IDEA has laid hold not only on the nations but also on the churches. Churchmen as well as statesmen are aware of the fact, or becoming aware of it, that the narrow horizons of er years are doomed. Provincialism is a thing of the past. Nothing happens anywhere, in the remote districts of China or behind the iron curtain of Eastern Europe or anywhere else, that does not concern the rican taxpayer one way or another. And nothing ens in the ecclesiastical world anywhere that does concern the American churchgoer.

der rizons

ere was a time when American church life was r contentedly and undisturbedly provincial. Provlism is not a matter of situation. It is rather an ude of mind, a narrowness that takes it for granted nothing can be important except that which hapin one's own city or state or party or denomination. that American church life was largely characterby this type of narrowness not so long ago. If one an Episcopalian, then all he knew about, cared about, nsidered important was his own denomination. The thing was true of the Presbyterian or the Baptist ne Methodist or the Lutheran—I think perhaps esly true of the Lutheran.

r we Lutherans were a clannish lot. Ironically, the thing that made us a world church—the fact that erans came from many lands and spoke many lanes—contributed to our provincialism here in Amer- Between the Civil War and World War I there were any immigrants from Lutheran lands that each lane group had its hands full assimilating the newrs. The languages of the mother countries had to be kept in use for the sake of the immigrants. So we were Danish Lutherans and Finnish Lutherans and Swedish Lutherans and Norwegian Lutherans and German Lutherans. That contributed to our provincialism in two ways: it kept us apart from one another, and it kept us isolated from the main stream of American life so that we did not exercise an influence on American thought and life commensurate to our numerical strength.

*

But in the last thirty years the situation has changed. First, the language barriers have broken down. With the change in the immigration laws after World War I, what had been a tide became a trickle. Inevitably, in the spirit of Luther who in his day struggled to make the Holy Spirit speak in the language of the people, we all became English-speaking groups because it is the language of our children. Within the last few months two national Lutheran groups have dropped the words "Danish" and "Norwegian" from the official titles of their churches.

Second, there has been a development of common activities. Problems of Lutheran activity on a world scale simply were too large to be handled by small provincial groups acting independently, notably the problems of Lutheran world relief and of the preservation of Lutheran foreign missions. The National Lutheran Council came into being as a common agency through which we could pool our endeavors. Co-operation was thrust upon us. We began to get together in various extra-synodical conferences: the Lutheran foreign missions conference, the Lutheran editors' conference, the Lutheran educational conference, the Lutheran theological profes-

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

sors' conference. None of these had authority to formulate doctrines or determine synodical polity, but they did produce adhesions across synodical boundaries.

Third, there was the development of a common literature. The Common Service has been widely accepted as the Lutheran service, and liturgical differences that stemmed from nationalistic service books brought along from the mother countries are disappearing. A common English translation of the catechism was agreed on. Commissions are at work on a common hymnbook and a common liturgy. Three groups are publishing a series of Sunday school lessons together. Great literary productions like Krauth's *Conservative Reformation,* or Walther's *Law and Gospel,* or Lenski's *Commentary* have been the valued property of all American Lutherans from the time of their production.

Fourth, there has been a definite trend toward union in the last thirty years: the uniting of the Norwegian Lutheran bodies into the Norwegian Lutheran Church (which has now substituted the word "Evangelical" for the word "Norwegian"); the uniting of the General Synod, the General Council, and the United Synod of the South in the United Lutheran Church; the uniting of the Joint Synod of Ohio, the Iowa Synod, and the Buffalo Synod in the American Lutheran Church; the federation of five churches, the United Evangelical (United Danish), the Evangelical (Norwegian), the Augustana Synod (Swedish), the Free Church (Norwegian), and the American Lutheran Church in the American Lutheran Conference. Further, there have been approaches to each other by non-federated groups, as the doctrinal agreement declared by the Missouri Synod and the American Lutheran Church in 1938; and the declaration of "selective fellowship" by the American Lutheran Church in 1946.

Fifth, there has been a gradual drawing together on a more conservative doctrinal foundation. Let me quote the *Lutheran Witness* on that point: "There is only one observation which does justice to the situation as it exists today in the various Lutheran bodies. In all these bodies there is a trend towards a more conservative doctrinal position as represented in their official resolutions, their church papers, and their doctrinal publications, (sermon books, handbooks for teachers, devotional literature, etc.). The trend is so definite that it has been made a point of criticism of Lutherans in general in *Christian Century.* It is regarded as a fact difficult to explain that Lutherans are growing more conservative while the rest of Protestantism is disintegrating doctrinally" (March 11, 1947, p. 75).

*

And that brings us to the point of this rather sketchy review of recent American Lutheran history. If "the rest of Protestantism is disintegrating doctrinally," how can we Lutherans be content to wield a lesser influence than we might? I would put it on the plane of duty: it is our duty to Protestantism in America and the world, it is our duty even to Catholicism, it is our duty to America as a whole, including the fifty per cent u churched, it is our duty to the historic Christian Chur and it is our duty to God to "cry aloud, spare not, li up thy voice like a trumpet." As the editors of the L *theran Witness* say in that article quoted above, "L there be no mistake about it—we labor with God ar for God when we labor for Lutheran union."

This is no attempt to minimize the importance sound doctrine. But what good is sound doctrine i hides itself under a bushel? As someone said about t hermit life, "What good is holiness in a hole?" Let be candid enough to acknowledge that there are in eve Synod, yours as well as mine, some ministers to who doctrine is a matter of less moment than it is to you a me. But they are a small minority. And let us ackno edge at the same time that there are in every Syno yours as well as mine, some ministers who can see good in any synodical body but their own. But the too, are a small minority. Can we not determine as fe low Lutherans to go ahead together, praying that t one group will lose its indifference and that the oth will develop a kindlier spirit? I believe that the gre majority of Lutherans in America are ready for th step.

There is so much at stake. American Protestanti in these years just ahead of us will have to do much the speaking and acting for world Protestantism. A American Lutheranism is the solid backbone of Ame can Protestantism as far as doctrine is concerned. faith in the truth of God's Word and in the forgiven of sins by grace alone for Christ's sake is to mean an thing to future generations, if all that was won in t Reformation is not to be lost again in a new dark a of pagan philosophy on the one hand and sacerdotal rogance on the other, it is time for Lutherans to ag on what they are going to say, and to say it in tones thunder. My voice would not be loud enough alo but if yours were added to it—?

Stiffening Foreign Policy

PRESIDENT TRUMAN'S appearance before Congr with the recommendation that loans be made Greece and Turkey raised many questions in Americ minds. It seems to be a stiffening of American forei policy; or perhaps one should say that it is the beg ning of a definite policy.

That is all to the good. Christian observers have f for a number of years now that our foreign relati were managed with about as much skill as that show by a little child playing a game of checkers. The mo were made with no regard to a settled policy or a de able ultimate outcome. Like a musician improvising, made up our policy as we went along. We did whate seemed expedient at the moment, regardless of whet it was consistent with what we had done before or

rdless of whether it was consistent with historic rican principles or not.

ristians, who know that human success is depen- upon man's aligning his plans with the will of God, that such a policy of expediency could never be suc- ul. Why don't we settle on a policy? they asked. don't we determine what is morally right for us , publish our position and our determination to the d, and then stand by that policy in all international erences and situations? We cannot feed the Com- ists in Yugoslavia, oppose them in Greece, and aban- the whole problem in China. We cannot proclaim Atlantic Charter as our firm position one year, and ely abandon it the next.

hether the new position is Mr. Truman's or whether acquired a foreign policy when Mr. Marshall be- e Secretary of State makes little difference. It ap- s that America has experienced a stiffening of the al backbone, and we rejoice at that.

does not follow that we shall rejoice at every con- ence of our new position. There may be many a ish situation, many a threatening danger to cause nxiety. But since one cannot do wrong by doing t, we have every hope that in the long run it will be ur advantage to take a position that is morally de- ible and stick to it.

*

study of the factors that played a part in America's policy of firmness reveals how complicated life has me in this one world. No action is simple these days, notive unmixed.

here was the failure of appeasement. Pouring lend- e supplies into Russia and Yugoslavia won us no nds. Keeping still while Russia looted Korea, Man- ria, and the Russian zone of Germany did not make sia any less suspicious of us. Permitting Russia to prisoners of war as slave labor did not make Russia less greedy. It began to look like a repetition of the rs before the war when European statesmen were ng to appease Hitler, and the more he got the more ook. Sooner or later in such a situation, the rest of world has to stop yielding. Perhaps that hour had e.

here was the dense and stubborn resistance of Rus- to anything that anyone else wanted, her use of the in United Nations discussions, her lowering of the curtain to cut off all communication across her bor- , her insistence on her own will in everything. inst such a steadfast and implacable will a soft and by policy would obviously get nowhere.

here was the constant boring from within by party nbers and their fellow travelers in this hemisphere, disclosure of spy activities in Canada, the infiltration Mexico and South America, the creeping into Amer- labor unions, the establishing of various "front" nizations, even the planting of sympathizers in bu- us and departments of the government. The time had e to call a halt.

here was the growing British weakness. The empire was disintegrating. There were troubles in India and troubles in Palestine. There were troubles at home. Even the injection of nearly four billion American dollars into the British economic bloodstream failed to bring about the hoped-for reinvigoration. Britain served notice that she was going to get out from under the burden in Greece. It was clear that if Britain's withdrawal left a vacuum in Greece, Russia would move in.

There was Russia's announced determination to insist on the promised $10,000,000,000 of reparations from Germany. Since we would have to support German economy while these reparations were being paid, it would in effect mean that the Amercian taxpayers, after winning the war, would have to pay $10,000,000,000 in reparations to Russia.

There was our own humanitarianism and idealism. After having seen the Atlantic Charter flouted in country after country, we were reluctant to see one more helpless little nation succumb to outside pressure and lose its right to determine the kind of government it would have. We would come to Greece's aid.

There were our own economic interests in the Near East, particularly our interests in Arabian oil. If Russia were permitted to dominate Iran or Turkey or Greece, those interests would be endangered.

Perhaps it isn't quite kind to say this, but realism compels one to suppose that the administration was not unaware of other reasons for the step—reasons that have to do with domestic politics. The administration and the armed services were trying to sell the country a program of conscription, a big army, and big appropriations. It wasn't going over so well, but if it could be shown that new commitments require more military strength the point might be made. Furthermore, the Republican majority in Congress had expressed its determination to cut down the budget, a budget which the administration claimed was estimated as low as was safe. A few loans to needy countries, with more loans in the offing, might destroy all hopes of reducing the budget. And if the result should be that the Republican leaders in Congress should thereby lose prestige in the public eye, that would not particularly offend the administration's policy-makers with 1948 coming up.

*

What a complicated situation! If Christians value our American way of life, they will pray earnestly that God will give us men of high principles and great moral courage to guide our nation through these troubled times.

Is the present course the right one to take? I have indicated above my belief that America should take a position that is morally defensible, and stand by it. Such a position would be one that affirmed America's historic principles of having a kindly interest in the welfare of all peoples and evil designs against none. That was expressed in the language of the Atlantic Charter which disclaimed any purpose of territorial aggrandizement and promised free elections for all conquered territories. It was expressed in the language of Woodrow

Wilson, who spoke of the self-determination of small nations. Its spirit was expressed in the language of Lincoln (though he was not speaking of foreign policy) when he said, "With charity for all and with malice toward none." That has been the traditional attitude of the American people, hating nobody, willing to do good to everyone, even at great cost to ourselves.

Some observers see the clouds of war rolling up in Mr. Truman's proposal. The editor of the *Christian Century,* in a stinging editorial headed "An Absolute No!" accuses the President of abandoning the United Nations altogether. *Life,* in a long article by a former Communist, shouts in large, heavy type, "World War III Has Begun." Various church groups have expressed their opposition to the policy of "Check Communist Aggression Now."

It would be extremely uncharitable to suppose that anyone wants war. Everyone of any intelligence knows that another war may well be the end of civilization. Mr. Truman's problem was not to choose between war and peace, but between methods of insuring peace, and to adopt that procedure which seemed most likely to be successful in attaining that end. He and his advisers saw the world situation deteriorating to such a degree that war was likely to break out in any one of a half-dozen places due to Communist aggression, and with the international organization not yet developed to the point where it could do anything about it. It was, then, a choice between sitting idly by and doing nothing while the pressure piled up, and hoping that there would be no explosion anywhere—or standing up and saying, "Here are the things we are for, as we have said in the Atlantic Charter and in the United Nations Charter and elsewhere; and until the United Nations are able to set up their international police force, we are willing to lend the weight of our prestige and our economic power to the support of the aims of the United Nations."

Certainly no one wants war, not even the generals. I think you will find that they are more opposed to war than anyone else, because they know more about it than others. The question is not one of war or peace; it is one of finding the most likely way of preserving peace. I believe that those who represent us in world councils are sincerely desirous of maintaining peace. They need our prayers.

Truman's Stature

JUST BEFORE the election last fall, President Truman's popularity reached its lowest point according to the Gallup poll. Since that time the same poll shows that he is rising in public esteem.

One of the reasons, no doubt, was the President's courage in daring to defy John L. Lewis and the United Mine Workers. The public was getting tired of being pushed around by the labor leaders, and the President's action met with popular approval.

But I think there was something else. As I see it, the election which gave the Republicans a majority in bo Houses of Congress signified to Mr. Truman that t New Deal was done for. Henceforth he was under obligation to carry out an inherited program. Hen forth he was his own man. If he tried to maintain t New Deal friendships and alliances, he would lose in 19 anyway. He might as well be himself.

Now being himself meant in Mr. Truman's case bei an average, honest, plain-speaking, Middle-West Ame can, who loves his country and wants to do right as sees it. The minute Mr. Truman began serving his cou try rather than his party, began being a statesman rath than a politician, began doing the right thing as he s it rather than the expedient thing, he increased in statu

There ought to be a lesson here for the numerous ca didates in Congress. The wisest politics is to forg politics and attend to business. The way to gain pub approval is to do an honest job as a patriotic Americ in the office you now hold, regardless of the effect it m have on your personal ambitions. You may forget yo self into immortality in this fashion. But the contortion who does everything with one eye on coming electio who "sits on the fence with his ear to the ground," is lik ly to lose out. We still like an honest man in this count

Shall We Outlaw Communism?

LABOR SECRETARY SCHWELLENBACH start something when he suggested to a Congressio committee that if we are going to oppose Communist a gression abroad, it might be a good idea to do somethi about it here at home.

The suggestion was echoed across the land in ne paper editorials. We are a patient people and inclined overlook a good many petty annoyances. We are a bi people and tend to let our elected officers look af things. But enough is enough.

The evidence has multiplied that we are tolerating organization in our midst that is bent on our destructi As Communism is atheistic, it has no moral inhibitio If lies will further its ends, it uses lies. If it can persua Christian ministers to join some "front" organization t will work obliquely for the objectives Communism se to attain, it will use them and laugh at them behind th backs. If it can steal military secrets in this hemisph through an espionage system managed from the Russ embassy, it will do so. If it can embarrass our gove ment in any way by fomenting labor unrest, by caus the cost of living to increase, by bringing about discont among our service veterans, by encouraging racial str be sure it will seize every opportunity. If it can get le lease materials from us, it will take them and ignore a request for an accounting. If it can use the UNRRA s plies provided by our kind-hearted people to build u communistic government in a vassal state, it will be o too happy. If it can demand reparations from Italy a Germany and get us to pour wealth into those countr

ch it will take out at the other end in reparations, it do so.

am not confused when I recount not only what Comism is doing to us here in America, but what it is g also elsewhere. It is one party and its members orders from one source. As Mr. Bullitt, former amsador to Russie, testified before a Congressional comee, it is a worldwide conspiracy which has as its ct the destruction of the United States.)

he worm is beginning to turn. This wily, utterly ruth, and completely amoral organization will find the g considerably rougher. We are kind-hearted and ent, but we are not simple-minded. We believe that produce just as keen brains over here as can be found where, and when it comes to a matter of substituting kind of living they have in Russia for the kind we e here, we will have something to say about it.

ven the laboring men are getting fed up. Forty-nine l unions of the C. I. O.'s Mine, Mill and Smelter rkers organization withdrew in protest against the mmunistic leadership of that union. *Life* published ouble-page spread of pictures of labor leaders, label- sixteen of them Communists and the other sixteen ow travelers. Two days later the Allis-Chalmers ke in Milwaukee, which had continued for nearly a r under Communist agitation, came to an end, the rkers voting three to one to go back to work. On that e day President Truman asked the F. B. I. to go over roster of government employes with the aim of get- the Communists out of federal departments and reaus.

The question arises, *Can* we outlaw Communism in this ntry? The party members will be sure to make a at outcry that we are denying our own principles. ey will say that the Constitution guarantees freedom thought, freedom of speech, and freedom of assembly. any law is proposed that will curb their activity, they l raise the accusation of Fascism against us.

s it true that they have so got us into a corner that must surrender to the absolute state either in the m of Communism or Fascism? I do not think so. Our nstitution guarantees liberty, but everyone's liberty der that Constitution is modified and conditioned by eryone else's. No man is at liberty to endanger the , liberty, and pursuit of happiness of his fellows. We ve liberty under law. It ought not to be necessary ually to *outlaw* the party. What we want to do is to ke sure that it is a political party, and not an espion- ring, a fifth column, and a plot against the govern- nt. Therefore all that we need to do is to surround *all* itical parties with fair laws that are enforced. Desire laws would be such as bring all parties out into the ht of day, that require of candidates a statement of ty affiliation, that call for public account of party ds with their sources, that require all party propada to be signed.

Most of these laws are already on the books and all we d do is enforce them without favor. That cannot be e by politicians who are playing along with the Comnists for the sake of votes in New York City. Let it be made plain by the American people to candidates of all parties that the sure way to kill a political career is to cater to Communism. In addition, we would need to enforce some other laws that we already have: that it is a crime to travel under or to manufacture a false passport, that perjury is a crime, that illegal entry is a crime, and so on; and *enforce the laws* with stiff jail sentences and deportations. I believe that Communism can thrive here only under cover, and that if it is brought out into the light, the intelligence of our people will take care of it.

That America would permit her love of liberty to destroy the very liberty she loves is as incredible as the story of the snake which caught its own tail in its mouth and swallowed until it disappeared entirely.

Another Roman Convert

A NEWS ITEM from Rome reports that Rear Admiral Ellery W. Stone, chief of the Italian Military Affairs Section of the Allied Force Headquarters, has been baptized, confirmed, received his first communion, and been granted an audience by the Pope.

At first glance this looks like just another one of those instances of Rome's making propaganda of some more or less prominent personage whom she has been able to convert. But reading further we discover that Admiral Stone is planning to marry Baroness Renata Arborio Mella di Santelia, member of a distinguished Italian family with close Vatican relations, who was employed as the admiral's private secretary.

Well, that is natural enough. It is not the first time that a man has fallen in love with his private secretary and planned to marry her. In this case, of course, since the lady has "close Vatican relations," the marriage was impossible unless the admiral, who was formerly an Episcopalian, would be rebaptized and confirmed in the Roman Catholic Church.

But now it begins to get complicated. Admiral Stone has been married twice before, and is now divorced from his second wife. But the Roman Church does not recognize any divorce as valid. How is this new marriage going to be harmonized with the Catholic position? Why, that is easy. The admiral married his second wife while his first wife was still living (which means that he was divorced from his first wife, too). But because his first wife was still living when he married the second time, that second marriage is null and void, since it was contrary to Roman canon law. But then his first wife should still be the legal one. No, his first wife has conveniently died in the meantime, so now there is nothing in the way of the third marriage.

Fearful and wonderful are the workings of Roman casuistry. If the man had married only once before and divorced his wife, the new marriage would be illegal. But since he did it twice, the two offenses cancel each other out and the third marriage receives the approval of high Catholic authorities.

The Church College as a Christian Community

By Harold Leland Yochum, D.D.

I APPRECIATE particularly the opportunity of presenting this first paper, not because I regard myself as able to speak with authority on the subject but because we can share our varied backgrounds and attitudes and thus clarify, enrich, and unify our thinking.

Our Problem: INDIVIDUAL VS. GROUP

The key word in my subject is "community." At once an interesting problem suggests itself: the relation of the individual to the group.

All educational institutions have found it as necessary as it is natural to emphasize a group spirit in some manner. This can become almost absurd, as when faculty members are solemnly assured that in dear old Alma Mater one finds all the virtues and no faults, or when the students imagine that the athletic teams of dear old Alma Mater cannot possibly lose a game unless their opponents have cheated or God has let them down. What has been called "school spirit" has often become so crudely unrealistic, provincial, and antagonistic as actually to constitute a nuisance to the community and a menace to society. Witness the "town versus gown" clash in the typical English university setting, and the rabid frenzy of rival crowds at football and basketball games in America.

On the other hand, there is something disgusting and a cause for real concern about that affected indifference, that sophisticated pretense of boredom, sneering at genuine enthusiasm and loyalty, disparaging one's own college and team, which ran its cycle in many schools ten to fifteen years ago. "Nothing great was ever done without enthusiasm," says the proverb; a school, like an athletic team, needs something of a forced-draft intensity of spirit if it is to attain its best performance.

How to get that desired spirit without its perversion or exaggeration is our problem. The key to its solution lies in the subject of this paper, "A Christian Community."

A community is "a body of persons having common interests," according to our dictionary. This paper will consist chiefly of a discussion of the interests which we should have in common here, making us truly a community, a Christian community.

Look at the students as they enter school in these coming days, individuals with varied backgrounds and personalities, thrown together in large numbers on a small campus with crowded facilities. The interests and activities of every one of them will form a circle that is bound to intersect the circles of others. Tensions are inevitab and may become a real problem. The only satisfact solution is a community atmosphere and spirit which must create and foster, safeguarding the best interests every individual and of the whole group. This is a leg mate and necessary part of college education today.

Our Answer: A CHRISTIAN COMMUNITY

The synthesis which resolves the antithesis of ind idual versus group is the Christian community. Here recognize the worth of the individual and at the sa time the social obligation of the individual, not mer as a sociological or philosophical proposition but as principle drawn from the Holy Scriptures and valida by God's way of dealing with man. Nowhere is the h man soul, the individual person, given a higher eva ation than in the Gospel. God speaks to the individu Christ worked chiefly with individuals; His aton death was for the individual. At the same time Go plan of salvation and His active participation in histo involves groups, nations, the whole world. The ethics the Bible are as personal as can be, yet inclusive of mankind. With full assurance, therefore, we can thi and operate in terms of a community, the needs and terests of every individual woven together into the f ric of the group as a whole. Each student is thus train in a life as well as for a life that fits God's plan for t individual and for mankind. As the etymology of b "college" and "university" indicates, there is a social i plication, a collectivism, involved in the gathering gether of individual students here. Education itself is much a social process as an individual regimen.

We shall therefore continue, and seek to improve, close personal attention given to students which is p of the tradition and genius of the school. We shall the fore continue, and seek to improve, the purposeful lation of the individual to his social environment wh is likewise a part of the tradition and genius of the Ch tian college. This will guard us against an exaggera "school spirit" with its taint of snobbery and provinci ism, yet give us the common interest, the mutual rega for the highest good, the loyalty and enthusiasm to group which mean so much in an educational institut The student will not feel lost or neglected, nor will he encouraged to assert himself without regard to the w fare of others.

A Church college should find this relatively easy cause of the Christian attitude and motivation which,

, the student brings with him to the campus and h will be further developed here. "One for all and or one" is not only the slogan of the Three Muske-; it is a popular phrasing of a basic principle in our stian teaching. Jesus taught it, He lived it, He died t. Paul, John, Peter and James stressed it in their ngs. It has shone as a modest halo around the head any a great character of history. We want that spirit ace our campus, every class-room, every administra- office, our athletic field, our dining halls, the living ters of every student.

IMPLICATIONS OF THIS SPIRIT

ch a spirit of Christian community will correct any ency on the part of members of the staff to be en- s of one another, to seek popularity ahead of others, rasp at monetary remuneration at the expense of rs, to be concerned only about professional prestige advancement with no regard for the general good of school. Certainly we shall encourage all the initia- and worthy ambition anyone may feel and manifest; we insist that the motivation be the welfare of the ol and all it stands for, rather than selfishness. Christ ht us that the true measure of greatness is service in spirit of humility and love that places the interests of rs ahead of personal advantage. St. Paul developed theme in a practical way to show that one does not t even on his rights if that course endangers the wel- of another. And St. John composed his first letter ie nature of variations on that same central theme of stian love.

is in that spirit that each member of the faculty is ve and work with all the others and with the student . Let me make the application of the general prin- concrete by several significant instances.

ne of the scars on my memory of college and semi- days is the personal strife which existed between ral members of the faculty, expressed sometimes in r words and cruel judgments. What a sorry blemish n otherwise noble character such faults can be! What givings and doubts they occasion in the minds of stu- s! There is still much of the Old Adam in all of us, nt, quick to speak out in critical remarks and heated rts even in the presence of students. Let the students n from us how to choke and kill that Old Adam, how ve in a virile but gentle love with one another.

very frequent source of irritation and confusion in organization, even a Church college, is the careless egard of the prerogatives and specific areas of au- ity or responsibility of others. While everyone of us ld seek to help any student in need of counsel, there problems which properly come within the area as- ed to the dean of men, the dean of women, the dean ne college, the registrar, and the like. Having given own counsel within proper limits, let us refer stu- s to the proper person and refrain from complicating work of others by giving conflicting advice, perhaps ne basis of mis-information. When matters to be de- d involve other departments of the university, each of us should show others the courtesy to consult with them before reaching or announcing our decisions. How easily, for example, an instructor, the registrar, the business manager, and a group of students could be drawn into conflict by an arbitrary decision by one or another party regarding the use of some room without any consultation with others. I recommend the use of specific memoranda rather than vague, verbal understandings, thus affording opportunity for confirmation or correction on such matters as involve different departments mutually concerned.

It is in the interest of this Christian community spirit also that we follow proper procedures once they are established. If grades or notations of absence are to be reported to the dean of the college or the registrar on a designated date or in a prescribed form, every one of our teachers should cooperate. If certain standards have been set up as the basis of grading and credit, all members of the faculty should maintain those standards uniformly. It is no favor to a student, and certainly no service to the university, if some of us become very benevolent in grading or in checking absences while the others endeavor to maintain the standards officially adopted. Here is a vital area for the exercise of our community spirit, welding all of us into a unified and proficient faculty.

CHAPEL

One of the features valuable in molding our entire family into a Christian community is our daily worship service, usually designated "chapel." Just as husband and wife, parents and children, are drawn into closer fellowship and unity by family worship, so teachers and students and administrative officers will be brought together in a Christian community by our family worship, our chapel services. Brief as this period may be, the spiritual fellowship it affords is distinctive, something we should not miss. I submit that it is worth the time, the effort, the inconvenience it may occasion for some. For any of us wilfully to absent ourselves from this vital part of our community life is to weaken the fellowship, to set a bad example, to rob others of the inspiration of our presence, not to mention our own personal loss. Not in a legalistic spirit, but none the less earnestly, I urge that every member of the faculty who is on the campus within an hour of the chapel period make it a religious duty to share the community, the fellowship, of this worship service, honoring God, edifying one another, and advancing our own spirituality.

Education: THE PURPOSE

Let us turn now to a second major phase of this discussion, the general purpose of our entire educational program. Assuming that we approach our work in the community spirit which I have endeavored to describe, we need to survey our aims and objectives so that all of us are intelligently, purposefully, and cooperatively laboring to one common end. That is a vital part of community, to have a common philosophy of education.

Realizing that there is not a clear-cut pattern among

Protestants in this matter of a philosophy of education, I hesitate to expose my own immaturity in this field by venturing to discuss it. Yet it is necessary that we agree on what we are trying to do. Therefore I present these remarks quite modestly and welcome your frank comments.

A group of students, whom I have no way of identifying, once drew up this statement of the aim of a college education: "It is the purpose of the college to provide a selected group of men with a comprehensive background of information about the world and its problems, and to stimulate them to develop their capacity for rational thinking, philosophic understanding, creative imagination, and aesthetic sensitiveness, and to inspire them to use these developed powers in becoming leaders in service to society." While some very commendable objectives are well stated in that formula, most of us would immediately sense that some things are conspicuously lacking. Laird T. Hites added some of those elements in his efforts to define the distinctive function of the Christian college; permit me to summarize his remarks as follows: The Christian college should prepare young men and women to become leaders in the Christian movement, both in churches and in community life; should train them to know and evaluate true religion and true science and to seek after God, to love the Church, to be real leaders, professional and lay; and thus to live a more useful life.

STATEMENTS BY LUTHERAN EDUCATORS

Dr. S. C. Eastvold, president of Pacific Lutheran College, in his inaugural address said: "The primary aim of this college is sound, biblical, Christian character. We aim at Christian culture rather than commercial or vocational skills. . . . We aim to help our students find a key to the world's libraries, with the Bible in the middle of all books. We aim to help our students acquire a new appreciation of beauty, a richer character, a stronger faith, a deeper knowledge, a broader vision of time and eternity, a higher culture, and above all else to know Jesus Christ as the Son of God the Father and the Savior of the individual man. In addition to these objectives, we aim to give the students an acquaintance with the traditional intellectual disciplines, to acquire a command of written and spoken English, a knowledge of the great cultures of the past, a scientific method of study, and a more exact knowledge of some branch of learning."

The Board of Christian Higher Education of the American Lutheran Church in its report to the 1944 convention reiterated a statement of purpose formulated in 1934 as its "Philosophy of Education" as follows: "The educational institutions of the American Lutheran Church have been established by our fathers for a purpose different from that of the schools of the State, i.e., for the specific purpose of educating young men for the office of the Lutheran ministry, for training young people for religious work in our congregations and missions, and for giving those who have chosen other vocations a pre-vocational training as far as our means will permit, so that we m have intelligent laymen firmly grounded in the Luther faith and equipped for vital service in their respect congregations and communities as well as in the Chur at large. . . ."

In the catalog of Wartburg College, a sister institut in Iowa, we find this statement: "A Christian college an institution established and endowed by Christian p ple—people who believe in Christ as God and Savio to promote the kingdom of Christ by training young p ple's highest powers, intellectual, social, and religious, the service of Christ in the Church or in the state. Th only is a Christian College in which Christianity is formative principle of the whole organization, meth and life. That only is a Christian college which aims a truly liberal and Christian culture to bring young p ple to Christ, to teach them of Christ, and to train th for Christ."

The educational objectives of Capital University stated in the catalog as follows: "Broadly speaking Ca tal University aims to serve the cause of Christian c zenship by the inculcation of Christian culture. It deavors to develop and deepen explicitly by instruct and precept and implicitly by providing a wholeso Christian atmosphere the physical, intellectual, moral a religious life of a student." These objectives are then fined in more detail under the headings indicated: "C tural, Vocational, Physical and Recreational, Moral a Religious."

A PERSONAL STATEMENT

For some months I have been trying to compress i one sentence an adequate expression of all that is volved in our general purpose of Christian higher e cation, but without success. I like the breadth of statement in the Capital University catalog; I like the c tral emphasis upon Christ found in the statement in catalog of Wartburg College; I agree with most of points listed by Dr. Eastvold and Dr. Hites, though I s a much more concise statement. Certainly an adequ statement of our general aim and purpose must be terms of a complete personality that is in right relati ship with God and man, developed, trained, equipped the fullest possible expression of talents and abilities the service of God and fellowman both in the Church in the social environment, thus enabling one to achi God's destiny for him here and hereafter. It goes wi out saying, I believe, that we think of the student a total personality, that we recognize as a fundamental c sideration the relation of that individual to God and society, that we regard his talents in terms of Christ stewardship, and that we do not overlook the tempo and eternal destiny God has in mind for him. I think t all of us would agree that a Church college has defi obligations to the body which created it and supports and that its first responsibility is to provide that Chu body with consecrated and talented leaders, both past

laymen. If we hold the Lutheran position that for stians there dare be no false distinction between d and secular and that every worthy calling in life noble Christian service, then we are obligated to pro- training for the various vocations to the extent of bility, and every course of study in every curriculum be related to the fundamental principles of our stian faith and way of life. The purpose of education Christian college, a Church college, can be and must omething distinctive, something beyond and above in a State college or university.

egard it of utmost importance that the entire faculty all administrative officers of a Christian college share a conception of the general aim or purpose of higher ation. That is a vital factor in our being a Christian nunity.

Education: THE PROCESS

e turn next to a consideration of the process by which distinctive purpose of education in a Christian col- a Church college, can be attained. We must share mmon agreement as to the educational process if we o constitute an effective Christian community.

the risk of disclosing how meager is my acquain- e with the terminology of psychology and pedagogy, ll venture to outline what I think is involved in the ational process, noting the particular contribution nctive of the Christian college in each phase of the e process.

Information

ndamental to education is a certain amount of in- ation. From earliest infancy we learn facts which of varying importance in life. Much of our elemen- education consists in storing our memories with more more information. In college still more facts must be d to our store of knowledge, some of this information edded in our memory, much more of it made available ready reference. In any institution of higher educa- the presentation of information must be accurate, un- ed, intelligible and reasonably comprehensive. In a istian college a very extensive and very significant of information can and should be explored which is of place in other institutions, namely, Christianity. e we have the right and the duty to teach not only ut religion or religions but to present with conviction faith and way of life. Time does not permit further ment on this point, though I do wish to add that our and way of life can and should be taught in every se by every instructor, can and should be taught in- and outside the classroom, on and off the campus.

Interpretation

e do not, however, consider a person educated simply use he may be a "walking encyclopedia," and could lify for a "Quiz-Kids" program. He needs to know meaning of the facts, the "story behind the news," the significance of the information he acquires. We might designate this phase of the educational process as interpretation or evaluation. We are flooded with information and propaganda today through every medium of communication; our critical faculties must be exercised and soundly developed. It is particularly here that education on the college level presents its greatest contribution to the student and its greatest challenge to the teacher. And it is the Christian college especially that can and should develop sound thinking, proper evaluation, a passion for truth, with criteria of judgment validated by God's revelation of the way, the truth, and the life in the Scriptures, in Christ Jesus, and in His Church. Again I would remind you that every instructor in every course and in other contacts with students participates in this phase of the educational process.

Integration

But isolated facts, even though properly interpreted, do not constitute an education; the student must be aided in associating items of information with related facts and knowledge available to him. Thus he organizes his fund of information, builds up a working philosophy in each field of study and in the totality of his learning. This phase of the educational process I would call integration or correlation. While we may not care to stress the systematizing of knowledge to the extent practiced by German scholars particularly, we can prevent the danger of having the student's college education become a "knowing more and more about less and less," by endeavoring to give him a total picture of truth and life that is unified and coherent, that makes sense. It is here that a Christian college offers opportunity for a service that cannot be rendered elsewhere, for it is the Christian faith and way of life that unifies and integrates all knowledge and affords a framework of reference within which to assemble the multitude of facts and ideas assimilated by the student. While the teacher has no right to force any student to accept his Christian faith and way of life, he does have the right, I would even say the duty, to present his Christian faith and way of life with conviction to every student enrolled in this university.

Motivation

All that has been described so far is like the gasoline in the tank, useless until a spark ignites it. That spark is motivation, which tells the educated person to do something with the knowledge he possesses. Here we enter the field of ethics, individual and social, and touch the emotions and will, which do not particularly enter into the previous phases of the educational process. In a sense we here answer the question tersely put in the slang exclamation: "So what?" Knowing the facts, interpreting or evaluating them correctly, fitting them together into some systematic way of thinking, what do we do with them or about them? Is our motivation to be a desire for

wealth, so that we ply our trade to make money? Or is our motivation to be service to others which entitles us to a fair recompense? Are we teaching students how to make a living, or how to make a life? It is obvious that at a Christian college we can and should stress motivation as we could not do it elsewhere. Again I would observe that this phase of the educational process belongs in every course, and that it involves the example set by the instructor as much as the remarks he may make. It is particularly here that the difference between the routine teacher and the truly great teacher becomes apparent. This phase of higher education calls for a more subtle technique, involving suggestion by influence and example, inspiration that leaps like an electric spark from a vivid personality to a sensitive spirit, intangible yet real and immediately recognized.

Implementation

But even with proper motivation, all that the student may have attained in the way of knowledge, evaluated and integrated or correlated, will be ineffective unless he is shown how to implement his talent in practical application to the tasks set before him. Various skills must be developed, efficiency attained, enabling him to apply what he knows to life situations. He may pass the examination of the class-room in sociology; can he meet the actual tests of life in family relationships, to use that for an example? He may have been educated to be good; he must be educated also to be good for something. What an advantage teachers have in a Christian college where appeal may be made to Christian stewardship to urge students to discover, develop and train their respective talents that they may be used to fulfill their destiny, to serve their fellowmen, to glorify God! And what a challenge this offers the earnest teacher to make the most of his opportunity to help promising youth to achieve greatness in a chosen profession by becoming God's partner in the enterprise!

CULTURE

Lest I should be suspected of omitting an essential element of education, permit me to say a few words about culture. It should be obvious that inherent in this entire educational process, and one of its specific objectives, is that indefinable something we call culture. It cannot be taught as a course in any curriculum, and it cannot be segregated as a distinct phase of education. It will be colored by the influence of strong personalities on the campus and will be somewhat distinctive of each educational institution. It thus becomes a part of the community, created by it and itself affecting the community. We want the culture characteristic of our colleges to be that which reflects a Christian community in every way.

CONCLUSION

In conclusion I wish to call attention to the fact that the concept of a Christian community is not static but dynamic, that it takes on varying shades of color from time to time and is relative in intensity. May we set ourselves resolutely and cheerfully, individually and collectively, to the noble enterprise of perfecting a Christian community worthy of our predecessors, acceptable to our God, a blessing to our constituency and to all mankind.

Juvenile Delinquency and the Lutheran Church

By Rudolph H. Schaff
Parole Assistant, Federal Reformatory, El Reno, Oklahoma

MUCH HAS BEEN SAID about juvenile delinquency. Overwhelming statistics have been compiled, studies have been made, corrections have been outlined, and solutions have been claimed; yet in this very day juvenile delinquency has reached a new high in American history.

Naturally one is tempted to speculate on such a deviation from the norm, and almost all such speculation would be focused on the recent historical conflict. The assertion has been made that the war has brought about such a change in our manner of living, such an alteration of the environment of our youth, that as a result thousands of teen-aged boys and girls grasp for emotional adventure and satisfaction, only to find themselves involved in activities which are unacceptable to society.

In the many studies made, much has been said about contributing conditions. Some think that one of these conditions arises from the fact that parents in large numbers are separated from their families, either because they are serving in the armed forces or because they are working in war industries. Along the same lines, they think it has been due to widespread migrations of families to crowded centers of war industries, which has uprooted children from familiar surroundings and subjected them to life in communities where resources are over-taxed by the increased population. Others claim that the chief

tributing factor stems from employment opportunities youth, which give them spending money undreamed prior to the war, exposes them to moral hazards, and he same time denies them needed educational opportities. As a result dance halls, beer parlors, and other called "attractions" flourish uncontrolled and thus exa harmful influence on youth.

gain, others venture so far as to lay the responsibility he door of excitement and adventure aroused by war sion. These, in turn, manifest themselves in restlessss, defiance, emotional disturbance, and other negative ns of behavior on the part of our young people.

re these truly the chief contributing factors, or are y in reality the result of one factor? I, for one, cannot minate one outstanding fact, namely, that delinquency s found on a large scale before the war. Restless, det, Godless and emotionally disturbed youth was with prior to our present conflict. Many of us were guilty secretly hoping that the war would be the solution to problem of controlling these young people by plac- them under military discipline calling for sacrifices, that they would gradually conform to the ways of soty. Yet national stress merely amplified the already sting malady.

t would seem therefore that the true cause is far more p-seated and would have to be located at a source t lies much farther back. This being the case, logically source would be found only at the foundation of uth, and that naturally is the child. From this point refore I will attempt to follow the development of the inquent, and in order to do so will discuss the follow- aims which I suggest should be accepted by the urch.

I. The Church must aim to return to its rightful position, namely as the hub of the community.

II. The child and not youth must be chief point of operation to correct juvenile delinquency.

III. A control from childhood through youth and parenthood must be instituted in order to make youth into trained parents who keep their interest in the Church.

IV. The Church should know not only what is being done with the maladjusted, but should take an active interest in each one who falls short of the normal pattern of the community.

-I-

Some forty or more years ago the average community s divided into congregational groups. Each group funcned as an orbit with the local church as its center. The rk of this body consisted of spiritual guidance, educan, recreation, welfare in all its branches; yes, it even ve medical attention and medical advice, and many nes acted as law counselor and judge. By and large all eds, both physical and spiritual, were controlled by the pastor through the facilities of his church body. As a result, family life was kept intact; behavior problems were controlled, the interests of the people were kept alive, and delinquency in these groups was kept at a minimum.

These orbits, however, were soon disturbed by decentralizing influences. The family car, the public school activities, the movies, the radio, and particularly publications that were uncontrolled—all did their utmost to pull these groups apart and to offer up the family group on the altar of bewilderment. Seeds of doubt developed so that the people questioned the functional value of the Christian religion with all its heritages. Time gradually gave birth to a monstrosity of abnormality that today has run out of bounds.

The Church in the meantime stood by in awe and bewilderment, with the meekness of a lamb, only daring a spurt of interest here and a mild protest there, but avoiding the real issue by falling into a complete state of complacency. This period in my estimation was the gravest period in American church history. It was the beginning of a retrogression that even today has hardly been halted.

As a result, there developed an abortive way of living that was without pattern and without goal—a way of living that in its confusion swerved from one extreme to another, turning on a center without equilibrium. Commercially-minded groups immediately sensed a "hey day" and at once established methods of keeping a good thing going. By approaching the issue in a systematic manner, they looked for the root and began striking at the child. Through organized approach, they completed a cycle of daily interests by occupying the child's mind from morning until night. The radio in the morning, and the public school with its extra-curricular activities until the evening meal, were utilized to tear the child from parental opinions and guidance. At night the reverse method was used by drawing the parents from the child through interests that would lure them from the home. The child, as a result, wandered about without leadership for the remainder of the day. Things went so far as to rob the Church of its spiritual core by creating picturesque super-beings of worship in comic sections, movies, and pulps, designed to displace God.

These same children grew into adolescence and demanded new interests. The leeches of society were soon prepared to follow up on their ground work. Sex became the Mammon that was catered to by every conceivable route to the mind. Strange philosophies of religion, thought, and government developed to the extent that they rocked the very foundations of our nation. Youth in general was twisted into a whirlpool of confusion that made for inevitable delinquency just as surely as pieces fly from an ungoverned, disintegrating machine.

Only now did we stop to take an inventory of cause and effect, and, after all groping for a solution failed, we remembered the basic code of life and searched for a solution in Christianity.

Once more the Church finds itself confronted with the opportunity of returning to its position as the center of the orbit where it rightfully belongs, and I wonder if it

will accept it. A call goes out to stalwart men to accept this challenge, to take present established motivating forces, and to reconvert these to their use in returning their groups to Christian influence. The beginning can be only at the foundation and none can deny this to be the child and the parent.

- II -

In working with delinquents, I believe there is no truism so evident as the fact that the maladjusted youth who enters our penal institutions is often too far along to be given real assistance. In youth the pattern of life has already set. Every time I am confronted with a new inmate in our institution and study the history of the delinquent, I cannot escape being reminded of the aphoristic line of the Jesuits, "Give me a child until he is six years old, and he will be a Catholic all his life." We can not deny that the impressionable age is before ten.

In looking over the field of organizations which could best approach the child, there is no group that would qualify better than the Church. What organization existing today has a better right to lay the plans for molding the child? What other organization can claim its basic function to be closer to the code of our nation? The Church is the only group that can help the child gain a right perspective of life, to enable him to recognize the fundamental moral principle in human conduct and to determine what is acceptable and what is not acceptable behavior.

It would seem then that the greatest opportunity lies within the domain of the Church. You who are pastors, with your organization, are able to reach the child through the best tool in the world, namely, the parents. I believe that you not only can, but must, work with these tools by constantly keeping them in operation under your control; by teaching and giving guidance to the parents in working with the child.

Would that I could outline a complete program to do this, but I know that no pastor with his own organization can do this successfully alone. A concerted effort must be made by the entire church body. I know the problems that confront anyone undertaking this task, particularly since he will have to deal with the individual rather than the masses. However, a program outlined as completely as possible would have to be given to the parents in order that it can be followed through by the pastor and his organization.

The Lutheran Church has many valuable educational aids at the present time, but they seem to be at a standstill. I am thinking for example of the family altar. Much is said in favor of this valuable tool, but it is not used extensively by our members. I see volumes upon volumes of good books, church papers, devotional booklets, and other church publications that have been written by capable churchmen, but our families are not reading them. I am reminded of the treasure that we have in our Lutheran hymns. At one time they were heard in almost every Lutheran home, and their meaning was known by all who sang them, but they are not heard there now. Our liturgy has become vapid in the minds of many our people and the true worship that is so beautifully e pressed in it is lost. Thus one could continue through o Lutheran heritage, which can never be cherished t highly, and show how it has lost its influence.

What is the real cause of this lack of interest? O hand, one would like to place the critical finger on sor vague cloud of disinterest which accidentally envelop the people and which, in spite of themselves, they cann escape. However, this theory does not prove out, sin there are large groups of radical sectarian groups flou ishing today that pick up many people whom the Chur has left behind and bring out in them a zeal that is breat taking. This same flame, although dimmed, is present all of our people, but they are using much of their i tiative in ineffectual efforts that only need channeli Our people need leadership; they need a leadership which they can find confidence to guide them throu the maze of adverse criticism and confusion. They ne a leadership that will lay out plans which may be f lowed in training their children. Such plans would c for publicity to stimulate parents to an awareness of th children's needs. There would have to be counseling a information service for parents who wish advice in r gard to special problems of their children. There wou have to be promotion of unified action by parents in s ting and meeting standards laid out by the Chur through present arms and newly organized arms th may be needed.

From the individual point of view, parents would ha to be taught *how* to conduct the family altar—not be t to conduct it. They would have to be taught what boo and publications to give their children—not only a them to read them. They would have to be taught t content and how to sing the hymns in the hymnal—n merely asked to sing them in a trial and error meth during regular Sunday services. They would have to taught the value of worship in our services, the value cradle rolls, the value of early prayer habits. In fa they would have to be given a complete educational p gram to supplement the Sunday school, in order to rou out the child from the spiritual standpoint. This of nec sity would include activities of the very young, especia revision of stock methods of education used at the pr ent time. It would require adoption of new teachi methods and aids, such as visual education, projects, m tivating awards, etc., that have proved so successful our public schools, in order to compete with outside fluences that steal the interest of the child.

In order to bring this program successfully to the p ent, there would have to be a faculty of elders in ea congregation to assist the pastor. There would have to a clearing-house of successful methods, ideas, and resu by the Church. There would have to be a developme of close associates that would bring the problem of t parent to the Church *first* instead of last. Certainly will take capable, zealous men. It will take a pastor w understands social problems, their treatment, and soc education. It will be a tedious and laborious undertaki until the organization has been set into motion. The pr

however, will then stand on a footing that is firm, the product will be valuable youth tomorrow and uable parents the day after.

- III -

hese children who thus grow into youth must not be lected. This was definitely proved by results prior the war. It always has been gratifying to see that ch has been done by the Church through such organ- ions as the Luther League and during the war by theran Service Centers. Still this is not nearly enough. ere are still too many gaps that have not been filled l the youth organizations which exist need additional in making them function according to their purpose. ain the initial attack must come in the home. It must followed by active interest in the community and par- ularly in the congregation. For youth, as for the child, realize the value of an organized family life. Such a ily must include wise and understanding parents who e been taught to understand, counsel, and advise their n-aged children. Such parents will include in their ily council their sons and daughters and let them ce their suggestions when decisions are made that e a direct bearing on their welfare.

n dealing with youth, as with the child, the parents st be given the necessary tools to cope with youth blems. Their homes must again become the center interest for the family, by bringing into the home re- ational and leisure-time activities such as workshops, bbies, games, and music. The latchstring should be t for their friends rather than convey to them the feel- of unwantedness.

One of the major problems confronting most of our rents, and one that so often leads to juvenile delin- ency, is the problem of sex. Their children reach the int of emotional maturity, become "sex conscious," d sooner or later center their thoughts on choosing a mpanion for life. Yet, sadly enough, so very few par- ts have been equipped with sex-teaching knowledge, ey are worse than useless in assisting their sons and ughters in their many problems at this particular age. I have often wondered why it is that this subject is most entirely disregarded by the Christian Church. the old Mosaic Law it was considered a major method controlling group relationships. The old church fath- s frequently refer to the necessity of marital education the home. Yet today the Christian Church has estab- hed practically no method whereby this knowledge ay be given to the parent who, in turn, should teach it the child.

It is an open scandal that in the very midst of our own ngregations sex delinquency, divorces, and marital dif- culties exist, not through outside influences, but be- use our young people have not received a thorough lucation in the field of sex and marital life. It seems iminal to subject our youth to ignorance in these prob- ms so that they are forced to secure their knowledge rough sources that have no Christian code of ethics. ould it not be possible to outline a complete course for our parents to teach their children, open forum discussions for them, give youth assistance wherever possible in order to solve their marital problems?

Youths are prone to spend much of their time away from home since it is the beginning of the transition from parental home to their own home. Much time away from home is also spent in our public schools. Yet during this time they spend in school, they receive little or no influence from the church unless it be a church-controlled school. Years ago the church made a strong bid in the field of education by operating numerous academies. When these were closed, one by one, no effort was made to prevent the loss of church contact with these young students. Why couldn't this assistance continue in our public schools? Pastors with their educational background should be ready to assist in guidance and in selecting courses, particularly when they feel that some courses are detrimental to the mental development of youth. Instruction in religion could be instituted, for their denominational students, on the regular public school schedule, in the event a parochial school is not available.

The molding of the Christian citizen is often neglected. The church forgets to impress upon the parents the fact that they as Christians should exert their influence on the community as a whole. They should be reminded that they, in addition to their rights, also have responsibilities and should serve their community, thereby serve as a light, a salt and a leaven in control of harmful influences to which youth today is subjected. They should be taught to assist wherever possible in establishing law and order, in providing places of entertainment, closing houses of prostitution and controlling conditions that lead to prostitution in hotels, on the streets and elsewhere. They should assist in eliminating harmful practices, such as sale of obscene literature, sale of liquor and drugs to minors. But all this cannot be done by condemnation but only through educating the parents, so that they may instruct their children to avoid these pitfalls.

Then there is the matter of participation in church activities and church participation in youth activities. There always has been a gap between the confirmed child and the adult group. This rift has steadily widened so that our largest list of casualties has been among these young members. Some of our congregations have seen the need of the youth participation in the work of the Church. Definite assignments to church duties immediately after confirmation have made them feel that they are a part of the organization. I am thinking of such duties as ushers, janitor service, altar and font duties. I am also thinking of participation in young people's societies, junior choirs, as leaders and teachers in Sunday school, glee clubs, dramas, and other projects. Recognition of youth places a feeling of responsibility upon them which is a wholesome thing.

Still more serious is the failure of the Church to participate in youth activities. As I stated before, at one time the Church offered spiritual guidance, education, recreation, welfare, and other aids. At that time it also

was the center of youth activities. There were choirs, leagues, athletics. In Europe the Church even showed its influence and control in folk dances and village gatherings as a whole. Could not the influence and control of these activities return to the church? I think here again it should act as an orb of influence and open its own activity hall to youth, give them a gymnasium, a recreation room, let them organize youth building organizations and societies so that they may participate in inter-class and inter-organizational competition. Let them see movies that have been censored, and if necessary produce our own. Let youth have their socials, their plays, picnics and hobby programs, then control them, guide them, inspire them, so that wholesome recreation and group interests radiate to the homes and the community at large. Only then will youth be drawn from establishments that contribute to delinquency. Youth would then have an opportunity to meet for their activities whenever the urge for recreational interests arises, and the first place that would enter their mind in search for group interest would be the church.

There is one thing we cannot cast aside, and that is the tremendous strength of youth that must be acknowledged. Notice the strength the youth movement in Germany, in Russia, and in England exerts upon the efforts of these nations. This strength also lies within our grasp. Harness it to the church and all that it stands for.

- IV -

No matter how well an organization functions; no matter how secure one feels in regard to the behavior of youth in the family or community organization, maladjusted youth will develop and problems must be expected. Since delinquency has never developed in alarming proportions in our congregations, correctional institutions of different types have never been established by the Church. However problems have arisen which many times have been pushed aside without thought and without any attempt being made to prevent the individual from descending into criminal behavior.

I presume that many pastors have developed ideas in regard to penology which are similar to those I had prior to the time that I worked in a penal institution. We all studied sociology, psychology and philosophy, but the picture of a penal institution was always rather vague. We read a little here, learned something there, and gradually accepted the philosophy of retribution and retaliation, although we know it was a philosophy contrary to our logic or reasoning.

I would like to share with you a letter received from a Lutheran pastor which to a certain extent will bear me out. This pastor is speaking of a man recently admitted to our institution. He writes, "Whenever I would talk to him, he deported himself very well in my presence, listening and promising to be good. I called on him recently when they had him in jail, also here he deported himself well, listened and promised. When at B—— institution we corresponded to some extent. He asked me to work in the interest of his parole. *I did nothing along this line, believing he was better off there than at large.* This youth to whom he refers is 16 years old, was confirmed by this pastor, was reared in a Christian foster home which outwardly would be termed a normal home. He was given every possible opportunity for normal development. Yet this boy was developing definite criminal behavior patterns at an early age. What seemed most pitiful to me was not the fact that this child was rejected by his foster parents and by the community as a whole but the fact that he was cast away and rejected by his own pastor who in a way admitted that he knew no other method to approach the problem of this youth.

What actually did this pastor have in mind? To condemn this member of his flock and ban him from society for the rest of his life? Did he think incarceration erased the problem entirely? Didn't he stop to think that this youth would return again and that he would again come face to face with his pastor? And after he did return what would the reaction be?

Surely we can see that assistance was only approached by occasionally speaking to the boy. Genuine diagnostic effort is missing, as well as attempted therapy. He did not take into his confidence or seek the assistance of the boy's immediate teachers, the parents. No thought was given to the possibility of investigating the physical, mental and environment conditions, under which he lived. No mention was made of an attempt to channel the energies of a boy of that age into constructive interests. Wouldn't one conclude, therefore, that there is a need of greater knowledge in dealing with delinquent youth? Or do you think that such problems are not to be dealt with by the church? I think it is vitally important that the pastor make this his business.

Many of our pastors freely admit that there was a lack of training in their seminary work to prepare them to cope with social problems of the type with which they were later confronted. Wouldn't this indicate the necessity of instituting courses, actual case studies and actual clinical work, that would help them to overcome this deficiency? There is no organization present in our communities which can better teach our people how to deal with delinquents, if they have had the training, than the church. The youth, returning from a correctional institution, should find no better friends than his fellow church members, for isn't this acceptance directly in line with Christian teachings?

Our penal institutions can give a man an academic education, train him in a vocation, teach him better habits, give him physical treatment and mental therapeutics; but if this man returns and is rejected and despised by his home community, everything given to that individual is for naught. I sometimes think if we could teach our pastors the fact that delinquents are products of errors made by society, rather than the product of an imaginary inherited so-called 'meanness,' a large step would be taken in the direction of teaching people how to cope with the problem of rehabilitating delinquents. I believe it is the duty of Christian organizations to show the way in eliminating the cancer of retribution that has grown into the community at large. The pastor should be the first

ce unacceptable behavior. He should be the first to st and accept the returning treated delinquent as the step in further rehabilitation.

n the federal penal system, a releasee is not returned ociety until he has developed a plan to be put into ct during a supervision period. Such a period is the e that a released man would be controlled by the rney General, until his full sentence, imposed by court, had been completed, the man having been re- ed prior to that time through the granting of parole through his privilege of earning earlier release for d behavior. The plan required during this period ld consist of three things; a home, *bona fide* employ- nt and an adviser. The adviser would be a citizen of d character who resides in the same community ere the released man would live and work. A home employment as a rule are easily secured, but the lly important part of the plan is the adviser. I think t his pastor can and should act in this capacity, and lly be of great assistance to the released offender. As adviser the pastor would assist the individual in re- ering and establishing himself in society as a useful zen. He would assist him in family problems, spiritual blems, in economic and other problems. He would ist him in mingling with associates who will accept n as he is and take away the stigma and the feeling of rejection that has been the despair of many a good man who reverted to delinquency for lack of associates. Should any of you ever be requested to act in this capacity, I hope that you will gladly accept and realize the necessity of giving the needy man all assistance possible. Acquaint yourself with our institutions. The federal government has always kept an open door for pastors. It would seem worth your time to visit one of these institutions and study the attempts that are being made to bring treatment of delinquents into its own.

And so from the child to the delinquent one can but feel a major need of an awakening in our church. This need is particularly glaring in this postwar period. Our youth will be looking for assistance and guidance. If the church does not assist them, they will reject the church. As a layman looking from a different point of view, I would like to predict that the church is now at the cross roads. If the child, youth and the parent, as well as the delinquent, are not given attention now, a definite retrogression will follow. Our President, our Congress and all other branches of our government realize that the strength of our nation will crumble if our youth continues to grow without adequate moral and spiritual guidance. The assistance of our churches is so vital to safeguard the foundation of our nation. Let us have faith that we can improve our present structure.

The Camera and the Church

By Charles Weishaupt, Columbus, Ohio

MOST PEOPLE look upon photography as a modern art, one which has not been known very long. It is true that photography has developed idly during the first half of the twentieth century, and ticularly in the last twenty-five years. Nevertheless it ms that the principles of the camera were known to istotle as early as 350 B.C. Leonardo Da Vinci, that satile artist, scientist and inventor, described and pic- ed a "camera obscura" in an unpublished manuscript the sixteenth century.

The first lens used to record an image with the cam- n was employed by Daniello Barbaro in Venice early in e seventeenth century. The next step in the progress photographic science, and the most important step thus , was the work of two men whose names are immor- ly linked with the art of "writing with light" (Gr. oos-graphein): Louis Jacques Maude Daguerre and illiam Henry Fox Talbot. They were contemporaries t worked independently, the one in France and the ner in England. Curiously, however, the first perma- nt photograph is not credited to either of them, but to seph Nicephore Niepce who worked from 1816 to 1829 a partner to Daguerre. This photograph was made by e process known as heliography. The permanent character of the image was due to the discovery of sodium thiosulphate, known to photographers as "hypo" from the incorrect term sodium hyposulphite. This crystalline salt is still used as a fixing agent to preserve images from fading when exposed to light. Sir John Herschel is credited with its discovery.

The Daguerreotype process brought photography to the world. Immediately the news of it spread far and wide. Much enthusiasm was aroused throughout the world. Here in America no less a man than Samuel F. B. Morse, the inventor of the telegraph, became an active supporter of Daguerre. However, the Daguerreotype was not without its defects. These the Englishman Talbot set out to remove. It was he who improved the Daguerreotype and overcame many defects and obstacles with which Daguerre struggled. He provided a method of making duplicates, and greatly simplified the handling of Daguerre's process.

A further development was the ambrotype collodion process perfected by Scott Archer, the use of wet glass negatives from which paper prints were made. This process is now used only in engraving. Dr. R. L. Maddix first used dry gelatine for film in 1871. The increased speed of film which resulted made possible instantaneous

exposure, before that unheard of, and this with small cameras and no tripods. The first such camera was made in 1884. The first Eastman camera, made in America in 1888, was given a trade name which is still used, the "kodak". An interesting description of this camera follows: "It was loaded at the factory with a roll of sensitized paper, the entire outfit being returned to the manufacturer for development when the roll was completely exposed. Each roll, upon development, gave a long strip of paper negatives, from which about 100 different pictures could be obtained."

The modern photographic industry owes its existence to a minister, the Rev. Hannibal Goodwin of Newark, N. J., an amateur photographer, "who in 1887 obtained a patent on a thin, rollable, transparent film which could be used as a satisfactory substitute for glass to support the photographic emulsion." This paved the way for amateur camera use and the manufacture of small, compact, and portable cameras. "The applications of this invention of Rev. Goodwin's were not, however, restricted merely to the amateur field, for with the thin, rollable base the motion picture became a possibility where before it had been an inventor's dream."

It is interesting to note the practical improvements made in the photographic processes throughout the years. As every photographer knows, the most important single factor in obtaining a good picture is exposure, that is, the length of time the film is exposed to light. The evolution of fast exposure in relation to the process used is detailed in the following chart in the Encyclopedia Brittanica:

Process	*Date*	*Time of exposure*
Heliography	1826	6 hrs.
Daguerreotype	1839	30 min.
Colotype	1841	3 min.
Wet collodion	1851	10 sec.
Collodion Emulsion	1864	15 sec.
Gelatine Emulsion	1878	1 to 1/200 sec.
Gelatine	1900	1/1000 sec.

Today there are processes which enable a perfect image to be recorded of a bullet from a gun, a golf ball at the impact of the driver, or a baseball leaving the bat. These are basically further developments of the gelatine process.

Many processes have been by-products of those already mentioned. Since we are dealing with photography in its relation to church work, we shall dwell upon those which bear most directly on that point.

The discovery and development of photo-engraving is a product of the nineteenth century. In the years 1859 to 1862 experiments were being conducted along this line in four different cites in Europe. Col. James in Southampton, Gillot in Paris, Augerer in Vienna, and Husnik in Prague were all trying to perfect a method of transferring a photographic image from the negative of the wet collodion to a metal base, which would then transfer it to paper as many times as desired. However, photography was not used in the first production. The image was made on metal either by manual design or lithographic transfer. The Daguerreotype was first etched for printing on gravure presses in 1841. Paul Pretsch originated the spray and blast system in etching which is still employed today.

Breaking up the tone of reproductions was a problem in the 1850's. As we know, the half-tone is the type of engraving used in today's finest reproductions. Many Europeans worked on it, including Berchtold, Burnet, the Bullock brothers, Egloffstein, Jaffe, Horgan, and Meisenach. But an American finally came out with the best development. "To Frederick E. Ives of Philadelphia is due the idea of the optical V which led to the present cross-line screen which he used in his half-tone plates, the printing surface of which was a bichromated glue enamel coating." Furthermore, "to the brothers Louis F. and Max Levy, also of Philadelphia, must be accorded the perfected half-tone screen (grating) which today is universally used and has not been excelled since 1888."

The half-tone process is a very complicated one, and it is unnecessary to relate all the chemical and physical reactions which result in a "cut" that will reproduce photographs in the printing press. Suffice it to say that it is a photographic process whereby light and shadow are transferred to a plate of sensitized copper or zinc by means of lines from varying grades of screens. "The fineness of the half-tone depends upon the number of lines on the screen. For half-tones of the best grades from 150 to 200 lines to the inch are used. Poorer grades are made from coarser screens and are necessary when a poor quality of paper is used in printing."

The most significant type of photography is the moving picture. There is not another force which exerts such tremendous influence in the lives of children and adults. The radio and the newspaper, the classroom and the pulpit are potent influences in the life of the American citizen. But none can claim as much influence as can the motion picture. The best sociologists agree with this claim; be it for good or evil, it is true.

"Although the principle of the moving picture, that of presenting a series of slightly changed pictures in front of the eye in rapid succession to simulate motion, had been suggested and attempted before, it remained for Thomas Edison in 1887 to devise what is regarded as the parent machine of the moving-picture art. This was the kinetoscope, a peep-show through which one viewed a series of pictures traveling on a belt arranged so that each picture in turn came to a short rest to permit the eye to grasp the image. The crude device was improved by the use of roll film which was perfected two years later. At about the same time, experiments by the Lumiere brothers and by Amat and Latham resulted in projectors similar to magic lanterns, by which the moving film could be projected on a screen and thus be viewed by audiences of more than one. Photographic cameras were constructed by which photographs of moving objects could be taken in rapid succession. By the beginning of the twentieth century many simple moving pictures of people and animals in motion were being e

ted. Then beginning with the 'Life of an American eman' in 1903, the screen story, visual fiction, began elopment. Numerous improvements in technic, light- film, cameras, and projectors slowly lifted the art n its crude beginnings."

ound was added to the motion picture after many difficult experiments, the first successful "talkie" earing in 1927. The process now used, which has so anced the popularity of sound film that silent film ow often considered out-of-date, is identical with that he telephone. The microphone translates sound waves o electrical waves and controls the flow of current to t bulbs, the intensity of which varies the strength of nd impulses. These rays pass through the lens and focussed through a narrow slit upon the moving n, producing a photographic record of the sound waves. order to reproduce the sound, synchronized with the n, the beams from the constant light (known as the citer lamp" on modern projectors) are focussed ough the narrow slit upon the sound track of the ving film, producing intermittent flashes which react respondingly upon a photoelectric cell, which con- ts the light flashes into electrical impulses and vi- ates the diaphragm of the speaker, thus recreating the ginal sounds.

Color was a real problem to the originators of the idea reproducing scenes photographed in their natural color. first laborious attempts were made to hand-paint each age. This is still done in some cases, but to a decreas- extent. It is easy to see what a tremendous task this uld be when movie producers wished to release a full- gth feature in full color. Each tiny frame would have be painted in all the varying colors, by hand. This was empted, but proved impractical. Several attempts were de to perfect ways of filming color directly. "A meth- was achieved by which colors are photographed at e time of filming through the use of color filters and veral parallel strips of film in the camera. The three ips of film, each of which has recorded a different lor of filtered light, are dyed in complementary colors d combined for preparing a single positive film in nat- al colors for use in a standard projection machine. . . . the same time a simpler method of color photography which three emulsions sensitive to separate colors are ntained in the same film has been made available for all amateur motion-picture machines." This is the ocess used in the Eastman Company's Kodachrome. is by no means limited to motion-picture photography. autiful still transparencies, known as slides, are easily ade, using 35mm. miniature cameras.

"Visual education is a child of the twentieth century, ough it roots in antiquity." So say Rogers and Vieth their new volume, *Visual Aids in the Church.* They proach the history of visual education from the stand- int of the Church's interest in it, and consider chiefly e role of projected pictures. Ellsworth Dent claims at "we are reasonably certain that a picture language as the forerunner of our modern alphabet." The hiero- yphic language of ancient Egypt indicates that men used pictures before any other form of writing. Therefore visual education is nothing new. It is the oldest thing in the world, graphically speaking. It is only the application of it that is modern.

Rogers and Vieth divide the history of modern visual education into four periods, each with its distinctive developments and progress. These periods are like a series of waves which have gradually built into a tide. The old peep-show, which we mentioned earlier, was the forerunner of the modern motion picture. In this first period, which ranges from 1895 to 1919, the old stereopticon projector and the glass slide were the up-to-date established tools in the visual education of the church and other institutions. Missionary programs commonly used them. Motion pictures were seldom used by churches and were not generally recognized as having any valuable educational influence. A short movie of the Oberammergau Passion Play is reported to have been made in 1897 and shown at a Methodist campground by the evangelist Henry H. Hadley. That same year Edison's camera-man, W. K. L. Dickson, made the first motion picture in the Vatican. Only a few churches took to the movies seriously, due to the lack of equipment and films as well as to apathy on the part of the people, until 1910 when the Rev. Herbert Jump of the South Congregational Church, New Britain, Connecticut, gave thirty test programs and wrote a book reporting the results.

In the few years immediately preceding World War I several films of a religious nature were produced abroad and brought to the United States where they made lasting impressions: *Quo Vadis* and *Ben Hur,* made in Italy; *From the Manger to the Cross, or Jesus of Nazareth,* made in Palestine and Egypt. This was also the period of the first denominational motion picture, *One Hundred Years of Mormonism,* produced by the Utah Motion Picture Company. In 1915 a report on "Motion Pictures in Religious Education Work" was prepared for the Commission on the Church and Social Service of the Federal Council of Churches by Edward M. McConoughey. After a number of years of research and experiment, consisting of the shooting of innumerable pictures for use on slides and over 50,000 feet of 35mm. motion picture film for the Inter-Church World Movement, the climax came in the most ambitious visual aid project ever attempted by a church.

Dr. S. Earl Taylor directed the Methodist Centenary celebration in 1919, in which the State Fair Ground in Columbus, Ohio, was filled with living exhibits from all the Methodist mission fields. People from the Orient, the South Pacific isles, Africa, and Latin America, American Indians and Eskimos appeared in their native dress and in models of their homes. Practically every visual aid known was utilized: models, objects, photographs, dramas, pageants, and motion pictures and slides projected on a huge outdoor screen 100 feet in diameter.

The second period is said to have extended from 1920 to 1931. It was a period of ups and downs, success and failure. The nation experienced its greatest prosperity and suffered its worst depression. Money came and

money went. The mission boards, who were the most keenly interested in visual education in the church, felt the pinch of economy and their budgets were tightened so that they could do little in the way of new production and were hampered in distribution. At the same time the motion picture was increasing so rapidly that people began to think of the slide as old-fashioned. Many churches purchased the standard 35mm. movie projectors so that they could please their constituency. But 35mm. film is made on inflammable stock, and due to carelessness a number of serious fires were started. This led to the result that many cities passed regulations requiring projection from a booth or by a licensed projector operator. Naturally the increased cost was a severe handicap to the use of films by the churches.

Then it was that the Victor Animatograph Corporation came out with the first 16mm. projector (1923) which became very popular, since the 16mm. film produced for it and similar machines was made on non-inflammable stock, and was not governed by civic regulations. Consequently numerous churches purchased this type of projector.

A few years later sound films were successfully introduced into the theaters (1927-28). Almost overnight the industry ceased production on silent movies and went into sound, which once again left the poor churches in the lurch. They couldn't use their 35mm. projectors, either silent or sound, and they couldn't use their 16mm. silent projectors unless they were content to show outdated films, which is seldom a good practice in visual education. So it was hard to convince many of those who had experimented and were faced with loss and failure that there was a profitable future in visual education, particularly in motion pictures. They had played with the fire and had been burned. Nevertheless there were still those who had faith enough in the future to keep going. Some of those were doomed to failure also. Such organizations as the Inter-Church Film Corporation and the American Film Company fell by the wayside, taking with them the hard-earned savings of retired ministers who became interested and had invested in them.

There were successes in this period, however. A group of Lutheran laymen (of the U.L.C.) imported from Germany an authentic film biography of Luther, called *Martin Luther, His Life and Times.* The picture was exhibited throughout the country, and was without doubt an important factor in making the Lutheran churches aware of the value of the visual method. At about the same time the Lutherans were using motion pictures to promote at least one denominational school, Lenoir College at Hickory, North Carolina.

In 1925 William E. Harmon, the philanthropist who established the Harmon Foundation, set up the Religious Motion Picture Foundation, Inc., with George Reid Andrews from the staff of the Federal Council of Churches as its head. The R. M. P. F. soon produced four short episodes in the life of Christ, with leading parts played by professionals. But the organization was not too well received and its importance dwindled. The most famous production of this era is Cecil B. DeMille's famous pro duction, *The King of Kings,* which has become a classi and has been shown to millions of people all over th world. This film is the writer's earliest recollection of religious movie.

A book was written by H. Paul Jaynes, secretary o the Presbyterian Board of Christian Education on "Th Screen and Projector in Christian Education" which wa well received and had much to do with the later develop ments in this field. The Presbyterian Board of Foreig Missions in 1929 made a contract with the R. M. P. F. t produce religious films, with the hope of influencing eac Protestant denomination to affiliate its own film agenc with its own publication house. Just as the project wa gaining momentum, the leader, Oscar M. Miller, die and the bottom fell out of the whole thing. The depre sion was just starting and other denominations seeme reluctant to enter into such a project, so the Presby terian Board cancelled its contract, paid the R. M. P. F and sat back to lick its wounds. Other churches profite by the mistake, and a serious attitude of caution, if no defeatism, swept over the visual education scene in th church. Even the Lutherans parted with their film c Luther for the cost of storage and other outstanding bill

The third wave began about 1931 and continued unt the very recent date of 1942. The early part of this per od was influenced greatly by the condition of a natio trying to pull itself out of a great depression. Eve though there wasn't a lot of money floating around reac to be used by the first one who reached out and took there were plenty of men and women who were inte ested in visual aids and in the work of the church. Ma man-hours were spent in perfecting new methods, ne equipment, new designs. The 16mm. projector w brought to a point of near perfection and churches cou once again begin thinking in terms of using moving pi tures to good advantage, since producers were beginnin to make 16mm. films of higher quality suitable for chur and educational purposes.

Also in this period the slide made an effective com back, this time in the form of the Kodachrome 2 x slide. Any amateur could and did make his own slid in color, many of which were put to good use in churc work. It is hard to find any congregation today witho at least one person who is interested in color photograph and willing to help in any way to improve the education and inspirational activities of his church.

Perhaps the most important development of this perio is the gradual emergence of the visual tool as an "aid and not as an instrument to do the whole job by itse Heretofore the stereopticon slide and the moving pictu had been considered as ends in themselves. Hence the acquired the reputation of being entertainment. As ente tainment they had not always been successful and th had brought on the disappointment and disgust of t many clergymen and lay leaders. Miss Mary Beatt Brady, director of the Harmon Foundation which a sumed control of the R. M. P. F., can be credited wi this constructive development. Year after year she do

kept asserting that the film should not be expected the whole work of teaching or preaching. It is a s, an *aid,* not a substitute for the teacher or preach- t must carefully be integrated into the curriculum rvice and used to *help* the leader. "The individual or slide set is not so important as the way it is ," said Miss Brady.

veral denominational boards took up the cause and n producing slide sets and movies, both for their and for general use. The Presbyterian Board of For- Missions got up courage after their previous loss commissioned the Rev. Henry Ferger, a missionary dia, to make a series of films en route home for a ugh. He brought home with him 28,000 feet of ex- nt 35mm. film on India, Siam, China, Korea, Japan, the Philippines. Their Board of National Missions some work here in America at the same time. In Dr. Frederick R. Thorne, director of young people's , used his camera to take movies for his youth work. he fall he would trade his camera for a projector to the film he had taken during the summer; then in spring he would trade his projector for a camera to more pictures. He continued that cycle until 1935 n the Board purchased seven projectors to show his s throughout the presbyteries. In 1942 Dr. Thorne me the director of the new department of visual edu- n of the Presbyterian Church.

e Evangelical and Reformed Church, the Northern tist Convention, and other bodies began one by one roduce visual aids. In 1937 the Board of American ions of the United Lutheran Church produced a ure length film, *Thunder of the Seas.* They showed 4,000 churches free of charge. It proved to be the runner of a more intensive production era on the of denominational boards. In 1938 the International ncil of Religious Education held its quadrennial con- ion in Columbus, Ohio. Part of it was a conducted kshop on visual education which so stimulated re- us leaders that in 1940 the Council established a de- ment of visual education with funds provided for first three years by the Harmon Foundation.

merica was not the only scene of rapid strides. J. ur Rank founded the Religious Film Society of at Britain as the result of his financial interest in film, *Mastership.* The best production of this insti- to date is the famous St. Paul series. Probably the t important American corporation to be formed dur- the late 30's is Cathedral Films, Inc. The Rev. James Friedrich was the originator and still leads Cathedral he production of some of the best religious filmplays the market today. His short length stories on the life Christ are well known to every interested person. The outstanding single production is the picture *The Power of God,* a film on a theatrical scale, costing the producer, the Missouri Synod Lutheran Church, $50,000. This pioneer work proved successful, for the use of the film has more than paid for it.

Sixteen major Protestant denominations worked co-operatively on the first successful interdenominational film agency, the Religious Film Association. Their avowed purpose was "to help churches to make their programs more effective through the use of visual aids." The Association distributed 40,000 copies of an 80-page catalog listing approximately 250 of the best films available from all sources for church use. A catalog of this type reassured the producers that the churches were interested enough to use the films they would put on the market. The R. F. A. has since been the most potent influence in the entire business, acting chiefly as a liaison officer between producer and consumer. The Y. M. C. A. Motion Picture Bureau was also instituted and cooperates closely with the R. F. A.

The fourth period in the history of modern visual education is said to have begun in 1943, with the change in the economic situation. Money became free and easy during World War II, and those interested in visual education began to use all they could get their hands on. Previously churches had shuddered at the thought of spending over a few thousand dollars for promotional films, but now they think in terms of from twenty-five to one hundred thousand dollars for a single film for promotional or instructive purposes.

The International Council's Visual Aids Workshop in Chicago in 1944 attracted 191 persons from twenty-six states and Canada. And the workshop in 1945 at Lake Geneva, Wisconsin, attracted even more. Leaders in the visual field came back to their home churches determined to do something about strengthening their own program.

Two important events have taken place since 1943. The Missions Photo Institute was set up by the Missionary Education Movement in that year. Selected missionaries home on furlough were given intensive training in the use of both still and motion picture photography, in the hope that they could then send home some good material to be used for promotion and instruction.

The other project undertaken is equally ambitious. In 1943 Mr. Rome Betts of the American Bible Society called a meeting in New York of persons interested in visual aids in the church to consider what might be done to improve the situation. The formation of the Protestant Film Commission resulted from that meeting, its chief purpose being to provide a united Protestant voice in motion pictures, and to see that Protestant churches obtain fair dealing from Hollywood producers.

Peace from the Tomb

Sweet is the sunlight that warms us at Springtime's returning,
Sweet is the sound of the worshippers' hymn rising clear;
Sweeter by far is the burning, the heart's deepest yearning
Jesus to love and be near,
Jesus, my Lord, to be near.

Near to the heart of the Savior who died in forgiving,
Near to His glory that brightens the ages to come,
Knowing that I shall be living, shall ever be living
Safe in my heavenly home,
Safe with my Savior at home.

Oh, when the shadows fall thick on the ways of my going,
When on my spirit lies heavy the anguish of gloom,
Touch me to life that is glowing, upon me bestowing
Peace from the echoing tomb,
Peace from Thy bare, empty tomb.

—D.

Gambling

By Wm. N. Emch

GAMBLING DEFINED. Gambling, as defined by the dictionary, means, "To play for money, to stake money or any other thing of value, to be lost or won, upon an uncertain event; to hazard something upon a chance, to wager."

Gambling is commonly referred to as a VICE, for it is demoralizing. For this reason it has been denounced and warned against by the better class of people in all ages and among all civilized nations.

What then is wrong about gambling. IT VIOLATES THE LAW OF THE NATION. Most of the states of our union specifically outlaw gambling, though the law is not always strictly enforced. The United States Post Office has spoken authoritively for the Federal Government, for it forbids the use of the mail to any literature that is intended to foster and promote any scheme of gambling. Gamblers are therefore law-breakers. This is true not only of the individual gambler, but also of gambling churches. How terrible that a church that claims to be part of the body of Christ, should be a wilful law-breaker of the land. If the Church ceases to be the champion of the highest code of morality, what can we expect of society in general?

Some states, like Ohio, for instance, forbid gambling in general, but legalize certain games of chance, bingo parties, raffles, pinball games and other gambling schemes provided the money is used for church or charitable purposes. Does the end justify the means? Shall we "do evil, that good may come?" (Romans 3:8) Does stealing cease to be sin if the stolen money or property is given to poor widows and orphans? "Hath the Lord as great delight in burnt offerings and sacrifices, as obeying the voice of the Lord? Behold, to obey is better than sacrifice," I Samuel 15:22.

GAMBLING CHURCHES ENCOURAGE GAMBLING IN GENERAL. They do so by their evil example. Gambling under church auspices gives great encouragement to the many who make their living by gambling. If the Church is permitted to raise funds by gambling, why should it be considered such a terrible thing if gambling is practiced apart from the Church? The Church that endorses or even tolerates raffles, bingo, roulette wheels, the selling of chances, and other forms of gambling, is directly contributing to the gambling mania that today floods the country. What voice of protest can the Church raise against gambling, and the heart-rending sorrows it so often involves, if it coddles and nurtures this vice in its own bosom?

Because a certain church or certain members of a church, pronounce a thing right, does not make it right. This is true irrespective of the position a man may hold in a church organization. Jesus said to His disciples: "They (the leaders of the visible church of that day) shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think that he doeth God service" John 16:2. So blinded and perverted can proud man become that he puts himself above the clear teachings of God. "If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" John 8:31,32. What if any one continues not in Christ's Word? He no longer has the truth. "Prove all things; hold fast that which is good" I Thess. 5:21. By what are we to test and to prove all things? "To the law and to the testimony: If they speak not according to this word, it is because there is no light in them" Isa. 8:20. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" I John 4:1. "They have Moses and the prophets; let them hear them" Luke 16:29. No one is directed to some bishop, priest or preacher as the authoritative source of divine truth.

GAMBLING IS SIN. No doubt all will admit that dueling is murder. It is certainly so regarded by all Christian people. Now, just as dueling is murder, so gambling is stealing. The duelist does not sneak up on his victim and shoot him down or stab him to the heart unawares. He has agreed with his opponent that he is willing to run the risk of being killed by him, if he will give him an equal chance to try to kill him. Can it be possible that any intelligent Christian will consider this anything short of murder?

The gambler does not forcibly break into another man's house and rob him of his property, neither does he sneakingly pick his pocket (though I dare say, most gamblers

(Concluded on page 128)

SURVEYING the CONFERENCE

American Lutheran
By Arthur P. Michelfelder

"The Way of Peace"

E WARTBURG PRESS is making ailable to the general public gh film rental agencies and their book stores a new film entitled Way of Peace." The world pre- was held in Washington, D. C., pril 23 and follow-up showings held in Columbus, Ohio, and Los les, California, later the same .

e story behind this film is not only esting but heart searching and gripping. Pastor H. K. Rasbach ullerton, California, presented the for the story. Mr. Vernon W. ell, Director of Public Relations e Wartburg Press, saw the possi- es of such a film and appealed to Daniel M. Shonting, General Man- of the Wartburg Press, and to the d of Publications of the American eran Church to approve and un- rite this venture.

e script and direction were under- n by Frank Tashlin, well known n writer of Hollywood. The color graphy was done by East-West io, headed by an American born ese, Wah Ming Chang, and his t sculptor partner, Blanding Sloan. original music was written especi- for this production by Eddison von nfeld and a 50 piece orchestra pro- s the symphonic background.

e Columbus Dispatch featured the ifixion Scene on the front cover of Magazine Section for Palm Sunday gave a most interesting and fitting iew in words which we quote: production of the film is decided- ifferent. Instead of shooting long s of film for each scene, as is done ne usual movie, the film for 'The of Peace' was exposed a frame at ne. No humans appear in the pic- . Since puppets were used, and e the strings normally associated puppets were to be avoided, this er and more tedious process was ssary. As each frame was exposed puppets were moved slightly to her position and the next frame photographed. The result is a life- third-dimensional effect that is dibly realistic. The puppets move efully on the screen. For the es, sets were made on tops of es, and each puppet and animal had to be carved to scale. Yet because puppets were used instead of human actors, costs on the film were held to a more reasonable figure."

"The story of 'The Way of Peace' is the story of God and mankind. The picture starts with the Creation and traces the history of the world to show how men have built a wall of prejudice and bigotry between God and themselves. It shows that the only way to a lasting peace is international understanding and good will. The film is printed on both 16 and 35 millimeter that it may be shown in homes, before church and social groups, and in commercial theaters."

You will want to see and use this film at your earliest convenience. The entire world needs to see 'The Way of Peace" and come to Christ whom God sent into the world not to condemn the

Where will your retirement dollars come from? They must be the result of a plan you carefully select during your earning years.

The Lutheran Mutual way gives you the assurance of a definite income when you are ready to retire and it will also guarantee an income for your dependents if death takes you from them. No other plan can give you this dual assurance. You make regular deposits to the Company, which in turn invests these sums in select mortgages and bonds. These funds are well diversified, according to amounts, types of security, maturity dates and geographical locations. It is impossible for most individuals to plan an investment program of this nature for themselves.

Analyze your present program. Are you sure you will have money available at age sixty or sixty-five. Have your Lutheran Mutual agent explain how you may have the income you select at retirement age and also provide for your dependents if you fail to reach that age. Make an early appointment and write TODAY for a FREE copy of our Retirement Income folder.

LUTHERAN MUTUAL LIFE INSURANCE CO.
FOUNDED 1879 • WAVERLY, IOWA

Send me FREE copy of your "Retirement Income" folder.

Name ..... Age.....

Address .....

City ..... State .....

OLD-LINE INSURANCE EXCLUSIVELY FOR LUTHERANS

world but that the world through Him might be saved.

Dream Coming True

Wednesday afternoon prior to the Easter recess on Capital University campus, ground was broken for the new Science Hall to be erected during the coming months. For many years plans were made, drawings were studied, money was forthcoming, until now the reality is in the process of building. The student body, faculty, alumni and friends of Capital rejoice at this news and await the finished work-shop for greater stewardship to God the Creator in the field of science and in molding the lives of future scientists for God!

United Evangelical

By H. Skov Nielsen

Visitors from Denmark

A HIGH LIGHT of events in recent weeks in many of our larger centers throughout the land was the visit of Flensted-Jensen's Danish gymnastic teams. They were in Blair the week-end of March 1-3 and gave two exhibitions before large and enthusiastic audiences. During the stay the athletes were quartered in the reception rooms at Dana College, and the close association with these cultured young Christian men and women was greatly appreciated by students and teachers alike.

News Notes

The Dana College Choir returned on March 19 from a very successful two week concert tour through four mid-western states, the itinerary covering fifteen widely scattered places in Iowa, Illinois, Michigan and Wisconsin. The choir numbered 42 singers under the direction of Prof. Paul Neve.

For the first time in the history of Trinity Seminary a student of theology has been called away by death before he had completed his course. Early in the present school year Curtis Gerald Jorth a senior seminarian, fell ill and was obliged to quit school in order to seek medical aid. The malady proved to be of a malignant nature, and after some weeks at the Fairview Hospital in Minneapolis, the patient returned to his home near Spencer, Ia., where he passed away on March 2. The entire seminary personnel and many from Dana College paid tribute to his memory by attending the funeral service at Spencer on March 5.

The Salem Old People's Home Association at Elk Horn, Ia., recently opened a separate Home for invalids in a remodeled residence that will house eight guests. Dedication services were held on March 9 with Dr. N. C. Carlsen officiating. This step has been taken to relieve the pressing need until a projected $80,000 building can be erected.

Lutheran Free Church

By H. C. Caspersen

THE INGATHERING of funds in the Lutheran Free Church for Lutheran World Action had March 1 reached the sum of $106,331.70, or a little over 71 percent of the total assessment for the biennium. A strenuous effort is under way to attain the goal or even more this year.

Mortgage Burning

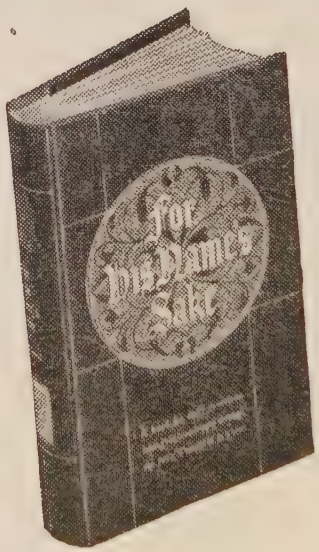
A modest beginning in home mission work was made about six years ago by the pastor of First Lutheran congregation of Columbia Heights (suburb of Minneapolis), the Rev. K. Hagen, a Spring Lake Park, a new community six miles north of the city. He organized a Sunday school and conducted devotional services in family homes for a while, and later erection of a church was begun with help from the church extension fund. The work has grown into a goodly sized congregation of 238 members and a Sunday school of

A NEW PUBLICATION!

For His Name's Sake

arranged by Martin Hegland

NOW YOU CAN READ THE NEW TESTAMENT IN A YEAR OF DAILY DEVOTIONS



In this new book for daily devotions the entire New Testament has been divided into suitable readings for each day of the year. Readers will find this book truly a source of great spiritual nourishment. Each reading has a descriptive heading to prepare the mind and heart for the day's message. Each closing prayer relates itself to the central idea of the reading and its application to life.

$1.50

AUGSBURG PUBLISHING HOUSE
MINNEAPOLIS 15, MINNESOTA

ildren. March 9 a ceremony was for the burning of the mortgage e church building and the large ing site. The present pastor is ev. E. L. Tungseth, a young man ears out of the seminary at Augs- Pastor Hagen after leaving Co- ia Heights studied medicine at the esota University and is now a onary in Santalistan, India. In ion to his other labors Pastor seth also serves another new com- ty four miles east, where he has ized a Sunday School and holds ional meetings. And thus the dom spreads from small begin-

News Notes

r two evangelists, the Reverends d Knutson and P. A. Strommen, their itineraries filled up to the of this year. There is great de- d for services of this kind, and as pears now more such workers will eeded soon. But there are with us sewhere a number of vacant con- ations waiting for pastors. There owever, a quite large class of sem- ans at Augsburg at this time.

stor E. E. Hanson and Mrs. Han- now members of Trinity congre- n, Minneapolis, celebrated their en wedding anniversary, Sunday rnoon, March 16th, the celebration g held at the church parlors. A e number of relatives attended, also er confirmands who came in for occasion and other friends from and far. Letters from confirm- of long ago were read. Pastor tin J. Olson of Trinity led the ting and short talks were held by mber of pastors, schoolmates and rs. Pastor Hanson has served a ber of congregations in our church, has given much of his time to e mission work. He is 84 and ng in body and mind. His wife is e years younger.

ne Augsburg College Choir under direction of its instructor, Prof. eth, has made a very successful cert tour this spring of southern a, Illinois and Wisconsin. From ywhere come testimonies of praise the fine singing.

r. T. O. Burntvedt, president of the will go to Lund, Sweden, right r the annual conference in June, as resentative of our Church at the heran World Federation. At our ference in June, our Church will ebrate its 50th anniversary jubilee. sts to the meeting: Trinity congre- ion and Augsburg College and Sem- ry.

Evangelical Lutheran

By Olaf Lysnes

Education

Dr. O. J. H. Preus has announced that at the end of this term in 1948 he will retire as president of Luther College, Decorah, Ia. He has filled this position since 1932. His father, Rev. C. K. Preus, was president of Luther College 1902-21. About fifty alumni of the college held a meeting in Decorah on April 9.

The Rev. R. E. Hofstad, president of Augustana Academy at Canton, S. D. has also resigned, effective next July. In the thirteen years that Mr. Hofstad has been at the head of this school the attendance has grown from 57 to 185, and now thirteen states are represented in the student body. The difference between a depression year and the inflation dollars of 1947 can be seen in the over-all fee paid by students, which in 1934 was $136, and now is $350.

Three men from Norway are studying at Luther Theological Seminary, St. Paul. Rev. Nils Block-Hoell of the faculty of the Independent Theological Seminary in Oslo, here on a scholarship, is studying symbolics. —Konrad Storemark, candidate of theology, is here on a scholarship from the same institution, and studies church history. —Sverre T. Syvertsen, Drammen, is getting his first year of theology at the Seminary and will then return to Norway to complete his course. Mr. Syvertsen recently addressed a Lutheran luncheon club in Minneapolis on church conditions in Norway, and was highly complimented both for the contents of the address and for the excellence of his English.

During the second semester Dr. C. M. Weswig has been back at his former post teaching church history. The Rev. Andrew Burgess has been lecturing on the subject of missions, for which he has quite unusual qualifications, because of his studies, travels, work, and missionary experience.

Dr. Howard Hong of the St. Olaf college faculty has secured a two-year leave of absence to do work among the displaced persons in the Baltic countries. Some years ago Dr. and Mrs. Hong were in Denmark studying Kierkegaard, and during the war Dr. Hong spent two years in the service of relief agencies abroad.

The Rev. Olin C. Fjelstad wrote a paper for a circuit pastoral conference on the calling of pastors. At the request of the conference this study is being published in Lutheran Herald. Mr. Fjelstad has gone into the subject, and does not hesitate to point out the weaknesses of the system that we have been following, and to stress some advantages of the episcopal system.

Distinctive

ALTAR

Appointments

THE PERFECT MEMORIAL

Write for complete information on altar brassware, superfrontals, antependia, communion ware and linens.

Every week brings increased production and although it is still difficult in all cases to meet the unusually heavy demand, we are in a position to offer prompt service on a wide variety of distinctive altar appointments.

AUGUSTANA BOOK CONCERN

ECCLESIASTICAL DEPARTMENT

Rock Island, Illinois

Stewardship

The report of Dr. A. J. Bergsaker, stewardship secretary, for the fiscal year ending January 31 shows $1,452,437 given to the regular synodical benevolences; and about $11,000 more, or $1,463,257 given to Lutheran World Action. In addition to this, $314,413 was given to projects outside the regular budget such as church extension, centennial appeal, South American missions. Of course each church had its own local expenses, and there are many local Lutheran institutions such as hospitals, old people's homes, and Bible camps that are entirely outside of the foregoing schedules.

Activities

The dates of the meeting of the Southern Minnesota District at Austin have been changed to June 10, 11, and 12.

Loren Ness of Minneapolis has been elected full time National Boys' Work Director by the executive board of the synodical Brotherhood, succeeding the Rev. C. E. Johnson. Mr. Ness will also be associate secretary of the Brotherhood. —Rev. H. P. Nordby was appointed pastoral adviser to boys' work committee by the Brotherhood.

The Board of Trustees has elected T. G. Overson assistant treasurer of the Church. Dr. H. O. Shurson, the treasurer, was elected first by the same board in September, 1925, when the then treasurer Erik Waldeland had died. At every biennial meeting of the Church since then, Dr. Shurson has been re-elected.

Dr. Bergendoff Speaks

The pastoral conference of the Southern Minnesota District was held in Minneapolis on April 8, 9, and 10. The program included practical subjects, liquor evils, student service, evangelism and an address by Dr. Conrad Bergendoff on "Lutherans and the World Council of Churches." The speaker had a complete grasp of world conditions as related to the Church, was critical of old superstitions, and stimulating as to study and present attitudes.

Persons

The Rev. R. G. Hovland and Mr. John Carlsen have accepted calls to serve as evangelists for the Church. The Rev. A. L. Abrahamson accepted a call to be Luther League evangelist. He will succeed the Rev. S. D. Fauske who has accepted a call from the Foreign Missions Board to go as missionary to China. Mr. Fauske was born in China. His father, Rev. H. S. Fauske, was missionary there 1909-27.

Dr. R. A. Syrdal, executive secretary of the Board of Foreign-Missions, will be making a trip to South America next July.

Departing Missionaries

The Rev. and Mrs. K. F. Braaten and daughter Alice, and Miss Magnhild Nybroten went from New York to Oslo, Norway, on a plane of the Scandinavian Air lines, April 23; and expected to leave Oslo, May 2, on the missionary plane "Ansgar," which was dated to be in Tananarivo, May 7.

The Rev. and Mrs. A. C. Lehman left New York on April 18 on the S. S. Saturnia for Alexandria, Egypt. From Cairo they had been promised passage to Madagascar on a plane of the French Air Line.

On April 11 Miss Cora Martinson, Miss Esther Olson, and Mrs. Anna Martinson left Minneapolis on the way to San Francisco, whence they were to sail on the S. S. Marine Lynx on April 18 for Shanghai.

Deaths

Among the members of the Church who have passed away recently are Pastors H. O. Bjorlie and C. E. Skoien. Mr. Bjorlie was 70, had for many years been doing wonderful work among the blind and deaf at Faribault, Minn. Mr. Skoien was only 50, was in World War I as a soldier and in World War II as chaplain, and had since his release from the chaplaincy been less than a year as pastor of Trinity Church, Madison, Wis.

MORE TIME FOR YOUR HOBBY!

The lad fishing on the dock with his dog has plenty of time for his hobby. But do you have all the time you'd like to spend at yours? Whether you relax in your garden or on a cool fishing lake, your work and your responsibilities often keep you too busy to enjoy life as you'd like to. So why not begin planning now for the day when you can retire and turn to that garden or that lake? Lutheran Brotherhood has a convenient plan for you—any one of the three LB retirement policies will give you full protection while you build a retirement fund. See your LB representative for details today!

LUTHERAN BROTHERHOOD

LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS

608 Second Avenue So. Herman L. Ekern, Pres. Minneapolis 2, Minn.

ardinal Stritch Assails Planned Parenthood Groups

HICAGO—Samuel Cardinal Stritch nan Catholic Archbishop of Chica- has assailed the nation's "planned enthood groups" for allegedly "con- icting God's law" and contributing e spread of divorce and immorali-

he Planned Parenthood Federation America is currently conducting a onal campaign for $2,000,000, with Chicago chapter having a quota of 0,000.

peaking at one of his infrequent s conferences, Cardinal Stritch de- ed, "we of the Catholic faith do not any way condemn self-discipline in married life but we do condemn it means." He charged that the espread dissemination of contra- ive information is not only cutting n the American birth rate but is "breaking down Christian conven- and spreading immoral practices ng American youth."

ontinued use of contraceptives is contributing to social and econom- ecay, he said.

It is the large family that really tributes to the national welfare," Cardinal stated. "During the war contributed the most to national ense—the family which had a ser- e flag with four or five stars in its dow or the 'planned parenthood' ily with perhaps its one star or e at all?

It was the families with children t saved the United States during war."—R.N.S.

cago Church Federation lorses Planned Parenthood

HICAGO—The Church Federation Greater Chicago issued a formal tement here in defense of the Chi- o branch of the Planned Parent- od Association.

Samuel Cardinal Stritch, Roman tholic Archbishop of Chicago, had viously assailed "planned parent- od groups" during a press confer- e here.

Dr. Ray Freeman Jenney, minister the Bryn Mawr Community church d president of the Federation, and Rev. Dr. John W. Harms, executive ector, released their statement "with authority for the Federation board trustees.

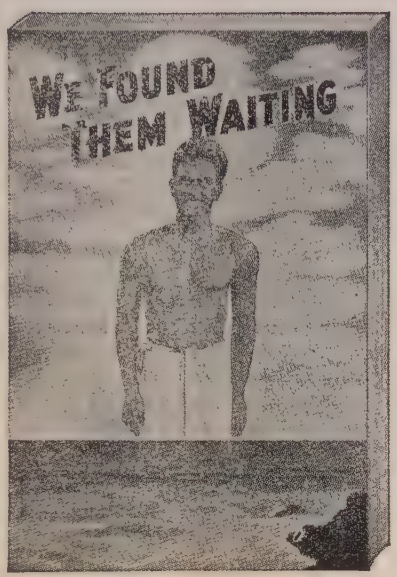
"It is the conviction of an over- whelming number of Protestants that the practice of planned parenthood does not contradict the will of God", the statement said.

"The use of medical science to plan the size of a family and to space its members properly is, from our point of view, the application of the intelligence and common sense God gave to men and women.

"Thus, children may be born of parents who want and love them and who can and will give them a reasonable chance to have good health, adequate food, clothing and shelter.

"We do not believe that there is a merit in large families as such. Parents who can do so and who want them should have as many children as they can provide with adequate opportunities for the full physical, mental, and spiritual development.

"This is the social and spiritual responsibility of all parents. These principles, we believe, are in harmony with the teaching of Jesus about the sacredness of human personality." — R.N.S.



WE FOUND THEM WAITING

by

Theodore P. Fricke

One of the most remarkable episodes in mission history is the story of the Lutheran Missions in New Guinea. This book shows that even though the war settled right down on the Lutheran Mission Madang and Lutheran Mission Finschhafen, still the church emerged triumphant.

The author, Dr. Fricke, was sent by the American Lutheran church and the Lutheran World Convention to inspect their mission fields in New Guinea. You'll enjoy his day-by-day reporting of his findings.

Dr. Fricke tells of Christians who once were headhunters, of a native preaching in an army chapel to Australian soldiers, of natives ministering to the souls of their fellows, of doctor boys relieving bodily distresses, of soldiers who saw the value of mission work.

There are twenty chapters in this book . . . plus fifty pictures to supplement the text. Paper bound. 112 pages. 5¼ x 7½ inches.

Code No. 35-3095)
(Companion volume to "Our Eyes Were Opened," by Chaplain Arnold M. Maahs)

50c

At Your Bookstore or

The Wartburg Press

Columbus 15, Ohio 55-57-59 E. Main St.

Commonweal Urges Catholics Support Taft Education Bill

NEW YORK—Catholic opposition to the Taft bill for federal aid to education on the ground that it makes no provision for parochial schools was criticized here as "naive and unjust" by Commonweal, national weekly edited by Catholic laymen.

"It is pointless and harmful for Catholics to oppose a bill which, in spite of its neglect of parochial schools, would save the national public school from further debility," an editorial stated.

"It just so happens," Commonweal said, "that the majority of children in this country attend public schools. To deprive them and the people who teach them, of the financial help they must have if our general education level is to be maintained at its present quite respectable level, merely because parochial schools are not to receive the same degree of help, is evidence of a discouraging social shortsightedness."

The editorial said Catholic support of the Taft bill would help to "soothe those who have been aroused by what they consider the incipient dangers" in the Supreme Court decision permitting use of public funds to pay for transportation of children to Catholic schools. It would also "furnish the best possible proof that Catholics, in spite of their minority standing, are first of all concerned for the general social good," the editorial added.

Commonweal said it was a "shame" that the decision on the New Jersey school bus case came at a time when "there is a most pressing need for a peaceful and united approach to the national education problem."

It warned that the court decision has brought on, in Catholic circles, "a considerable amount of preening," but meanwhile, "has awakened among Protestants a new wave of anti-Vatican hysteria," both of which attitudes, it said, will hamper Congress in acting promptly and impartially on the national school system.

"Catholics should realize by now," Commonweal declared, "that the task of talking Protestants out of their Vatican anxieties is an extremely long and difficult job, not likely to be accomplished in this generation. It might be better, then, to give more attention to other ways of convincing Protestants that the Catholic minority in this country is not solely concerned with the task of gaining, for Catholics, a series of minor victories in a scramble for civil rights. The Taft bill provides that chance."—R.N.S.

Public Meeting Protests Supreme Court Decision

The first public meeting in the State of New Jersey to protest the recent four to five decision of the Supreme Court, authorizing the Roman Catholics to receive public funds for transportation to parochial schools, was held on Friday evening, March 7, in the auditorium of the Bible Presbyterian Church, Collingswood.

Invitations to attend had been extended to the public.

The resolution adopted is as follows:

WHEREAS, the United States Supreme Court, in a history-making four to five decision, February 10, 1947, upheld the right of the State of New Jersey to use public funds for the payment of transportation of Roman Catholic students to the Roman Catholic parochial schools, and

WHEREAS, this has raised afresh the age-old question of separation of Church and State which we thought had been settled by the Constitution of the United States, and

WHEREAS, Justice Rutledge and Justice Jackson, in their minority opinion, stated the position which we, as citizens of the United States of America, have always thought to be the position which the First Amendment to the Constitution guaranteed to us and to our children,

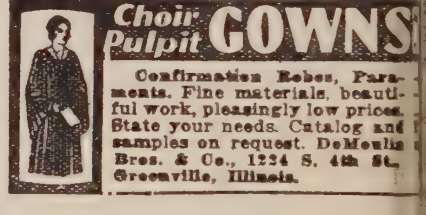
THEREFORE:

(1) We call upon the citizens of the State of New Jersey, including Protestants, Jews, and as many Roman Catholics as believe in the principle of separation of Church and State in this United States of America, and labor and fraternal organizations, and other groups, to join in vigorous opposition to the position that public funds should be used to support the educational program of any particular religious group, whether it be Roman Catholic, Lutheran, or any other; and that the citizens of the state carefully consider the far-reaching implications of this important decision which strikes such a vital blow to the separation of Church and State and to our religious freedom.

(2) We express our appreciation and support of Mr. Archer R. Everson's request by his attorneys that the Supreme Court grant a rehearing on this issue. Mr. Everson's address is c/o Taxpayers League, Ewing Township, New Jersey.

(3) We call upon the Legislature of the State of New Jersey to amend the statute called "Title 18—Education," to make it clear that public funds are not to be used for the support, directly or indirectly, of any church's religious educational institutions or programs.

To take funds from the citizens of the state, under the force of taxation, and to use these funds to support an


Choir Pulpit GOWNS
Confirmation Robes, Paraments. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request. DeMoulin Bros. & Co., 1224 S. 4th St., Greenville, Illinois.

Do You Know

LUTHERANS IN VETERANS HOSPITALS?

The Chaplaincy Service of the Division of Welfare of the National Lutheran Council solicits from the **Home Pastor and Congregation** the names and addresses of service men and women who are in Veterans Administration Hospitals and other hospitals as patients or personnel.

Send names and addresses at once to:

Chaplaincy Service
Division of Welfare
736 Jackson Place, N.W.,
Washington 6, D.C.

agate the religious position of any
o destroys freedom of religion and
freedom of the individual's con-
ce in his handling of his money
ll religious purposes.
e Supreme Court has since de-
d to review the case. Mr. McCay
ated that, if such was the situation,
ner case would originate in the
of New Jersey and be carried to
Supreme Court for decision.

—The Christian Beacon

Official
ures Churches

S MOINES—An Iowa state offi-
has criticized churches for not
ticing Christianity right outside
r front door.
a speech before the Lutheran
nerhood of Central Lutheran church
, Secretary of State Rollo Berge-
discussed such subjects as liquor
prostitution.
rgeson aimed part of his criticism
hurches in Des Moines and Sioux
, his home town. He is a member
he First Lutheran church, Sioux

t is the oldest Lutheran church in
x City," he said. "It is in the cen-
of the one-time cheaper prostitu-
district. A good many of these
ly places were owned by members
ur church.
But did our church do anything
er to stop the vice or to help its
rtunate human instruments? No.
blithely drove up to church on
day and pretended that nothing like
xisted.
We would certainly hate to see our
or go in to minister to these wo-
. Not many of our fine Christians
e faith enough, even in the cloth, to
ain such missionary work. We
ld rather pass a law or send our
sionary to Madagascar."
witching to the liquor question,
geson declared that "no one can
done the action of men and women
ruin their health or their homes
h overindulgence of liquor."
Yet, do you know how many of the
st liquor dives in Des Moines are
ted in properties owned by church-
or church members?" he asked.
e proportion would surprise you,
tlemen."
e observed he probably would
er again be asked to talk in the
rch on liquor "because I am going
ell you that some of your most self-
teous foes of the demon rum
en't got the guts to face the issue
it really is."
All they want to do is tell themsel-
how holy they are and pass a law,"
commented. "I'm telling you that
we can't combat this evil of intemp-
erance in our homes, in our communities, right here in this church, we will never solve the problem by passing a law.

"The last thing that I think a realistic Christian would recommend is a prohibition law. I can't believe that liquor in itself is an evil, any more than money, or the airplane are evils. The abuse is the evil. It won't be cured by bigotry or by law."

Bergeson criticized what he called the tendency of many people to try to meet their own problems by diverting attention to something "way off yonder."

"The Republicans are up to their knees in corruption in Des Moines and they lambast the Democrats in Washington," he declared. "The Democrats are in an impossible mess in Washington and they lambast the Russians.

"Let us quit looking 'way off yonder' and look about us. I don't mean to say that we are not concerned with the anguished pleas of the rest of the world.

"We must help them. But before we lose ourselves in the gap between the problems of Iowa and the problems of the world, let us give proper attention and honest appraisal to what we are doing right here in Des Moines. If we can straighten ourselves out, we will

BRINGING YOU—

AN IMPORTANT CHAPTER IN LUTHERAN CHURCH HISTORY

THE ABIDING WORD

Edited by Prof. Theodore Laetsch

Through the twenty-seven essays of **The Abiding Word** you will gain a deeper understanding of the fundamental teachings of the Bible. The expositions are clear, instructive, faith-strengthening. In a day of doctrinal indifference **The Abiding Word** shines forth as a beacon light of Biblical truth. 608 pages. $2.00.

A CENTURY OF GRACE

By Prof. W. A. Baepler

This Centennial book presents an invaluable picture of the Missouri Synod—its remarkable development and growth during the past one hundred years, its heroic leaders, its world-wide mission conquests, its organizational setup. In fact, it is the most comprehensive history of the Missouri Synod that has been written to date. It is a veritable storehouse of interesting, factual information. Excellent for reference purposes. 400 pages. $1.50.

MY CHURCH

By Prof. H. O. Keinath

My Church is a history of the Missouri Synod designed especially for use in the school and home. The book is printed in three colors and is replete with fine illustrations. It provides excellent discussion material for the various church societies. 160 pages. $1.50.

Concordia Publishing House

35 SOUTH JEFFERSON AVENUE, SAINT LOUIS 18, MISSOURI

be in a better position to help the rest of the world. And we must do both."

—R.N.S.

Vatican Hopes to Unearth St. Peter's Tomb

By Gunhild Bergh
Copyright 1947 by Religious News Service

ROME (By Wireless)—Roman Catholic scholars are awaiting with mounting interest the result of excavations in the vaults of St. Peter's Basilica here which they hope will reveal the tomb of St. Peter, Apostle and first Pope—an archeological discovery that would be of profound importance to the entire Christian world.

Discovery of St. Peter's tomb, over which Augustine, first Christian emperor of Rome, built a basilica in 349—replaced by the present structure, which was dedicated by Pope Urban VIII in 1626—has become a burning question in Vatican circles. Church authorities, while refraining from detailed comment, say nothing has been unearthed as yet, to contradict the tradition that the tomb of the first Pope lies under the high altar of the basilica. The vault has been unopened for more than a thousand years.

Pope Pius XII has requested that no report be made until the existence of the tomb has been proved beyond dispute. Discovery of the tomb, Vatican officials intimated, would finally controvert arguments by Protestant and Greek Orthodox theologians that St. Peter never set foot in Rome, and hence could not have been martyred there.

However, church officials raised the question as to whether the tomb, if found, will contain the bones of St. Peter, or merely a sepulchral monument erected in his memory. Such discovery would establish whether the bones of the apostle were actually transferred, as is believed, to Vatican Hill, the site of the basilica, from the Basilica of St. Sebastian, where Peter was first buried. On this point, it was stressed that the bones of St. Peter may have disappeared through a process of natural disintegration.

The excavations were originally ordered by Pope Pius in the summer of 1940 to provide better spacing and arrangement for the tombs of Popes and numerous royal personages buried under the great basilica. Early excavatins led to the discovery of a group of Roman tombs. Further investigations carried out on the Pope's instructions have brought to light a complete Roman cemetery containing tombs dating from the middle to the end of the third century.

The cemetery comprises a dozen vaults or mausoleums arranged in two parallel rows and separated by a narrow passage. Facades of the burial chamber were partly destroyed to make way for the foundations of the basilica. The outer walls were laid in brick, with decorations later imitated on buildings during the renaissance period.

Some mausoleums were found decorated with representations of Jonah and the whale, and the Good Shepherd. Also discovered were third century sarcophagi with realistic portraits and Greek designs in marble. A number of sarcophagi were decorated with scenes from the New Testament.

The work now being carried on provides a new floor of reinforced concrete for the crypt over the top of the newly-discovered cemetery. When this task is completed, visitors will be able to reach the cemetery from outside St. Peter's. They will find tombs of Popes from the time of Gregory IV (999)

BLACK CHOIR GOWNS
Taken from Rental Stock
$10.00 each
BLACK PULPIT GOWNS
$20.00 each
Lindner 153-LO West 33rd St.
New York City

SUOMI COLLEGE
and
THEOLOGICAL SEMINARY
Hancock, Michigan
V. K. Nikander, President

GRAND VIEW COLLEGE
Des Moines 16, Iowa
(DANISH LUTHERAN CHURCH)
Two years—Liberal Arts and Pre-Professional
Registration: Sept. 15, 1947

DIRECTORY OF SCHOOLS
of the
American Lutheran Conference

AUGUSTANA COLLEGE
Rock Island, Illinois
College of Liberal Arts
Schools of Music and Nursing
Conrad Bergendoff, President

Enter to Learn — Leave to Serve
AUGUSTANA COLLEGE
Sioux Falls, South Dakota

DANA COLLEGE
and
TRINITY THEOL. SEMINARY
Blair, Nebraska
Founded 1884
R. E. Morton, President

LUTHER COLLEGE
Decorah, Iowa
A Liberal Arts College
Training toward A.B. degree
Also Elementary Teacher Training
Coeducational
Christian, Thorough, Democratic

CONCORDIA COLLEGE
Moorhead, Minnesota
A College of Liberal Arts and Sciences
Dr. J. N. Brown, President

PACIFIC LUTHERAN COLLEGE
Parkland, Washington
College of Education
Liberal Arts
Senior High School
S. C. Eastvold, President

LUTHER COLLEGE
Wahoo, Nebraska
Four Year High School
—Two Year College
Liberal Arts, Business, Teacher Training, Music
Low rates—Friendly, Christian Atmosphere
Write for information

GUSTAVUS ADOLPHUS COLLEGE
St. Peter, Minnesota
One of America's fine Lutheran Liberal Arts Colleges
Edgar M. Carlson, President

ST. OLAF COLLEGE
Northfield, Minnesota
A Liberal Arts College of The Lutheran Church
C. M. Granskou, President

CAPITAL UNIVERSITY
Columbus 9, Ohio
Fully accredited College of Liberal Arts, Education, Music,
Theological Seminary
AMERICAN LUTHERAN CHURCH
H. L. Yochum, President

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

three aisles of the crypt, as well se of many royal personages.

lition says that Emperor Constan- imself took part in building the al basilica of St. Peter, one of rst monuments to the emancipa- f the Church from Roman perse- .

ancient basilica was leveled by Nicholas V in 1449 and founda- of the present church were d. This work was begun by rdo Rosselino, architect to Pope las, in 1450 and continued by his ssors. The basilica was finally leted under Pope Paul III and Urban VIII, who dedicated it in The building covers an area of 0 square feet, and is the largest h in the world.

ow Exarch Protests to Pope Msgr. Sheen's Attacks

W YORK—Metropolitan Benja- exarch (representative) in Ameri- f Moscow Patriarch Alexei, has sted to Pope Pius XII against erited attacks" on the Russian odox Church and its hierarchy by t. Rev. Msgr. Fulton J. Sheen, of Catholic University of America.

e exarch was joined in his protest rchbishop Adam of Philadelphia Archbishop Makary of New York ituting the hierarchy of the Rus- Orthodox Patriarchal Church, h represents a minority group of ian Orthodox in this country.

e churchmen cited a recent ad- in which Msgr. Sheen is said to referred to an impending visit by opolitan Gregory of Leningrad Novgorod as "an attempt to win the Russian Church in the United s for Stalin."

ey also complained that Msgr. n had described Metropolitan ory as "a professor of atheism at Soviet Atheistic College."

e protest was sent to the Pope igh Archbishop Amleto Giovanni gnani, Apostolic Delegate in Wash- n.

Metropolitan Gregory is a Christian Orthodox archbishop," the protest d, "Metropolitan of one of the most ent and respected sees of Russia . . a professor of theology in a theo- al academy devoted to the train- of priests in Christian morals and principles of faith set forth by Our l Himself."

e protest also declared that Met- litan Gregory's mission "is not to the Russian Church in this coun- for Stalin," but to serve as an emissary of Patriarch Alexei in seeking to unite all Russian Orthodox churches and congregations "under the spiritual jurisdiction of the Moscow Patriarchate."

Refuting another alleged statement by Msgr. Sheen that "Russia is using the cloak of religion to spread Communism throughout the United States," the protest said: "Surely it is not a Machievellian plot for the Patriarch of Moscow to send an archbishop and metropolitan to this country as his representative in religious and ecclesiastical matters. Is there any necessity for Msgr. Sheen to mix Mr. Stalin into the purely ecclesiastical problem of our church discipline, Church order, and Church obedience?"

The protest was made public here by the Living Church, national Protestant Episcopal weekly, to which a copy was sent by Metropolitan Benjamin. An editorial in the paper said the protest "points out clearly" that the dual allegiance of Roman Catholics, who . . . claim that their spiritual loyalty to the Pope does not make them any less loyal citizens of the United States."

—R.N.S.

Sacred Anthems for Choir

FAIR BEYOND TELLING, W. B. Nielsen 15c
LO, THE SUN IS RISING, W. B. Nielsen 18c
GOD IS OUR REFUGE, Paul Neve 10c

A World of Song

In Eleven Units
of Familiar Hymns and Songs
For Use in Your Camp or League

Unit I, Morning and Evening Songs
Unit II, Danish Hymns
Unit III, Hymns, Spiritual Songs, Graces
Unit IV, Danish Folk Songs, Spiritual and Folk-Life Songs
Unit V, American Songs, Spiritual and Folk Songs
Unit VI, Songs and Folk Songs from Many Lands
Unit VII, Songs of Peace and Homeland
Unit VIII, Old Familiar Songs
Unit IX, Informal Songs, Rounds, and Bugle Calls
Unit X, Children's Songs
Unit XI, Christmas Hymns and Carols

Complete set of eleven units with loose-leaf cover—**$2.30.**
Units I-X, **25 cents each,** or **20 cents** in lots of ten or more.
Unit XI, **35 cents** each, or **30 cents** in lots of ten or more.

Lutheran Publishing House

200 South Fifth Street **Blair, Nebraska**

P.L.C. Takes Possesion of Famous Lily Garden

Dr. S. C. Eastvold, President of Pacific Lutheran College, announced recently that the Lingham's Lily Garden at Brookdale, Wash., has been purchased by the institution. The purchase was made from Alfred A. Lingham and his wife, Mary Lingham.

Mr. Lingham has become well known throughout the Puget Sound area, and even beyond that, for the shrubs, plants, and trees, which he has grown in his gardens during the past twenty-six years. Several thousand individual plants are available in the gardens for transplanting to the new Pacific Lutheran College campus.

It is reported that included in the purchase are one hundred named varieties of hybrid rhododendrons. Also included is a complete collection of azaleas which is made up of some of Mr. Lingham's own originations. Also in the purchase are magnolias, Oriental cherries, flowering deciduous shrubbery of many varieties, evergreens, weeping cypress, Nootka Sound, hundreds of named varieties of lilies, hyacinths perennials, rock plants, and heathers.

GAMBLING

(Continued from page 118)

are tricksters and cheaters, and will take advantage of their intended victims, if they think there is a possibility of doing so without being caught.) The gambler has agreed with his opponent that he is willing to run the risk of being fleeced by him, if he will give him an equal chance to try to fleece him. The only difference, therefore, between gambling and stealing is this: In gambling the man knows that there is danger of losing his property, but he is willing to hazard this risk if he is given an equal chance to try to win the other mans property. In neither case is an attempt made to produce property, as is the case in honest toil.

By honest toil we make money or, at least, we attempt to make money or its equivalent. We do something constructive; we create and increase property, something that is of value. By stealing or gambling we simply acquire the property which the sweat of some one else's face has produced. The gambler like the thief wants to secure his living without honest toil. The Lord expects us, if at all possible, to earn our daily bread. We are to be producers. The thief and the gambler and the professional beggar make no effort to produce, they are simply trying to get into their possession what some one else has produced. "If any will not work," says St. Paul, "neither should he eat" II Thess. 3:10. The apostle does not say, he that can not work, but he that will not work, neither should he eat. The thief does not want to work, and the same is true of the professional gambler. They should go hungry.

The practice of trying to get something for nothing is not elevating, not ennobling. It is degrading. Every time you try to get something for nothing, (like playing a slot-machine, or some other gambling device, or buying a chance or winning a bet); every time you seek to win money or property without putting forth equivalent effort of a kind which, in some wa furthers the general good, you are le ting yourself down; you prove yours to be a shirk and a skinflint, who trying to evade honest toil. And su actions always degrade and demoral

Note this too, that in gambling yo gain and pleasure are obtained, an can be obtained, only at the cost of lo and pain to another; loss and pain ve often to a whole destitute family. is different when you obtain somethi by honest purchase, trade or toil; in that case the person from whom yo obtain it also receives, directly or i directly, an equivalent gain, pleasu and satisfaction.

Pleasant Hill Lutheran Camp
Bass Lake, near Gowen, Mich.

An ideal vacation spot.
Comfortable cottages—$15 to $25 per week.
Fishing, boating, swimming, camping.
Available for Lutheran conferences.
For further information write the caretaker, **Mr. M. C. Stricker, Lutheran Camp, Gowen, Michigan.**
OPEN ALL SUMMER. Owned by a non-profit Lutheran association.

Our Need Today
Is to Know More About
The Real Living Issues of Our Church

For Valuable and Inspirational Reading

The Lutheran Outlook

...is one of the finest in current Christian literature.
...has timely, interesting articles written by well-informed men, gripping editorials, and news from all of the Lutheran bodies in the American Lutheran Conference.

IT IS WORTHY OF A PLACE IN EVERY HOME.

Contact your laity!

U.S. Subscription rates:
One year $2.00
Two years $3.00

Foreign Rates:
One year...$3.00
Two years..$5.00

Mail subscriptions to:
The Lutheran Outlook
200 South Fifth Street
Blair, Nebraska